PRIVATE DEVOTION

TO

THE

DIVINE HANDS

OF

OUR SAVIOUR

Divine Hands of our Saviour

LET US HELP OUR HOLY FATHER THE POPE AND ALL THE NATIONS OF THE EARTH BY MEANS OF THE DIVINE HANDS OF OUR SAVIOUR.

J. M. J.

THE DIVINE HANDS OF OUR SAVIOUR.

WORK OF ZEAL AND REPARATION

AS A

Private Devotion.

MAY THE BLESSING OF OUR LORD JESUS CHRIST DESCEND ON THE WORK OF HIS HANDS.

Translated from the French by the Editor.

These Booklets may be had from Messrs. H. S. Nichols & Co., 3, Soho Square, London, W. Price 1s. 6d.; by post, 1s. 8d.

Nihil obstat.
GUL BROWN,
Censor Dep:

Imprimatur.
TH: GUL:
EP: HAGULST; ET NOVO CASTR.

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TO
HIS HOLINESS
OUR HOLY FATHER THE POPE,
LEON XIII.

J.M.J.J.

Divine Hands of Our Saviour help us!
Pardon O my God! Pardon!
Help and reparation
In honour of the Divine Hands of our Saviour
for
the supremacy and exaltation
of the interests of
JESUS CHRIST
and His Church
and of our Holy Father the Pope,
and the conversion
of all peoples who are not Catholics.
A.M.D.G. and B.V.M.J.

N.B.—Whilst we await the proclamation of this public worship, each one may invoke in private these Divine and powerful Hands.

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APPROBATIONS.

As we have received from Rome the title of official promoter of this devotion, may I respectfully beg those who may take an interest in this devotion, and who in honour of the Divine Hands would wish to organize groups for the intentions mentioned above, to communicate with me.

It would be well for the greater glory of God, and of this work of zeal, that these lists should be headed, 1st, by the name of the diocese and of the place; 2nd, that of the zelator or zelatrix; 3rd, those of the associates.

M. ARNICHAND,
Parish Priest of N. D. de la Feuillade, à Montech,
TARN ET GARONNE.

APPROBATIONS OF THE WORK OF ZEAL AND REPARATION, FOR THE DIVINE HANDS OF OUR SAVIOUR.

1st. His Eminence the Cardinal Donnet, Archbishop of Bordeaux, approved of the Litanies of the Divine Hands in 1865.

2nd. His Eminence the Cardinal Deschamps, Archbishop of Malines, also approved of the Litanies and of the other writings relating to the devotion.

3rd. Mgr. Fava, Bishop of Grenoble, says as follows: "Could we ever forget those Divine Hands, which opened but to give and to cure? O Sacred Hands, which are those of Divine Providence, pierced with nails for us and by us, pour into our souls forgiveness and charity." (*Vide* Crusades of the Catholic Franks.)

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4th. Many of our Holy Bishops have understood the advantages of this work, and have given their approbation.

5th. Their Lordships the Bishops of Reggio in Calabria, of Penne and Atri in the Abruzzi, have even attached indulgences to this devotion, saying: "Oh! would that from all parts of the world we could hear this invocation: 'Divine Hands of Jesus, help us!'"

6th. Mgr. de Ségur deigned to bless this devotion, not yet made public, by saying: "It comes from God and leads to God; for everything which draws souls to our Blessed Lord, comes from God and tends towards God."

"In our days the spirit of evil is enraged against children; having already obtained possession of man in this century, he would secure the future also by godless schools. This alone is sufficient motive for the devotion to the Divine Hands, to save our children from such a misfortune."

(M. l'Abbé Bion, Honorary Canon,
Sup. of the Institution of S. Romain,
Château Chinon, Niêvre).

NOTE.—WE ARE NOW IN 1893. THE PUBLIC WORSHIP OF THE DIVINE HANDS HAS NOT YET BEEN PROCLAIMED BY THE SOVEREIGN PONTIFF, BUT EACH ONE MAY INVOKE THEM IN PRIVATE.

MAY ALL THOSE WHO ARE INTERESTED IN THE WELFARE OF THE CHURCH, OF RELIGION, AND OF THE PEOPLE, EXCLAIM EACH DAY WITH FERVOUR: "DIVINE HANDS OF OUR SAVIOUR, HELP US."

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THE EDITOR'S PREFACE.

A. M. D. G.

A VERY holy, humble priest, who has given his all to the poor, who desires to live in poverty, humility, and obscurity, related to me the following:—

. . . . . .

"In 1864 I resided in Bordeaux. I preached the 'Month of Mary' every evening in the Church of . . . . It was the 30th May, 1864, the eve of the closing of the month of Mary, a Monday within the octave of the feast of the Blessed Sacrament. At 3.45 in the morning I rose, and looking out of my window, I saw and invoked for the first time the Divine Hands of Our Saviour. This is what happened to me. My room was to the north, the weather was dark and cloudy. Presently to the north-west, the sky became red. At this moment long red rays began to form themselves from the north-west, and came into my room to me. Almost directly, in the same spot, to the north west, the heavens became clear, and in the middle of this clearness appeared two hands and arms. The hands were very large and about half of the arms. These hands and arms were streaked with blood, as if all the veins nearest the skin were open and torn. The hands bore the stigmata of the Crucifixion, and the wounds were bleeding. They were like hands held out to succour, that is, held

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open, extended and a little downwards. Then rays of the brightest red gold colour shone from those bleeding hands and arms—rays very large at their source, ending in a point, like an enormous sword, to my heart.

"I was very frightened, but at the same time I felt such joy and consolation, that I wept like a child, and cried out: 'Divine Hands of Our Saviour, help us;' and I added, sobbing: 'Pardon, O my God! Pardon!'

"I said my office and performed my duties as usual; then I said Mass. Immediately after I had begun to consecrate the bread, our Lord said to me, quite distinctly, these words, the voice seeming to come out of the already consecrated Host: 'My Son, exhort the teachers of the faith to institute a feast and an office in honour of My Divine Hands, and tell the people to put their trust in these same Divine Hands, often invoking them with these words: Divine Hands of Our Saviour, help us! Forgive us, my God! Forgive us.'

"Strange to say, I was in no way troubled or agitated: *it was so divine.* I pronounced the words of the consecration of the wine, and continued the Canon of the Mass. When I came to the little elevation of the chalice, after the words *Omnis honor et gloria*, our Saviour said these words to me: '*Fili, volo festum in honorem Divinarum Manuum Mearum.*' These words were said to me so naturally, that, without agitation, I said the *per omnia sæcula sæculorum* which precedes the *oremus, præceptis salutaribus moniti*, and so on to the very end.

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"After Mass, I said my thanksgiving as usual. Then between nine and ten o'clock in the morning, I made a visit to the Blessed Sacrament, and there our Saviour again spoke to me, ordering me to compose the office of the Divine Hands of Our Saviour. I began it the same day. In the evening and the following day, I preached the last of the 'Month of Mary,' as I had done all the month. On the Wednesday, 1st of June, after having prayed to St. Joseph, I continued writing, by the dictation of our Lord: 'The Office of the Divine Hands of our Saviour;' and I sent it to Rome, with this whole account, some days after. Many Bishops have approved of it, and granted indulgences; the faithful will use it as a private devotion; and before long the Pope will confirm it."

Jesus Christ said to this holy man: "Publish and let others proclaim that I will—

1. "Pour everlasting graces upon the souls of those who will pray to My Divine Hands.
2. "I will come to succour the dying who shall have prayed to My Divine Hands.
3. "*I will convert the sinner for whom My Divine Hands have been besought.*
4. "I will give temporal goods to the poor families who will pray to My Divine Hands.
5. "I will fortify and strengthen those who invoke My Divine Hands.
6. "I will cure the sick who invoke My Divine Hands.
7. "*I will speedily deliver from Purgatory those souls who, whilst on earth, invoked My Divine Hands.*

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8. "I will deliver from all dangers those who invoke My Divine Hands."

N.B.—The Editor will only ask one favour of those who are fortunate enough to obtain a copy of this office—it is to pray to the Divine Hands of Our Saviour, and to the Blessed Virgin, for the deliverance of a soul in Purgatory and for the Editor.

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DEVOTIONS, LITANIES.

VI.—LITANIES.
IN HONOUR OF THE DIVINE HANDS OF OUR LORD.

Recite these Litanies with a contrite heart, deeply grieved at the sorrows of our Mother the Church.

Most Holy Trinity, Father, Son, and Holy Ghost, have mercy on us, and pardon our many sins. (3 times).

Divine Hands, deign to humble the enemies of the Church, and of our Holy Father the Pope. (3 times.)

Sacred Heart of Mary Immaculate and Mother of Grace, implore the Divine Hands of our Lord to humble the enemies of the Church and of our Holy Father the Pope. (3 times).

Saint Joseph, Spouse of our Blessed Lady, ask the Divine Hands of Our Saviour to humble the enemies of our Holy Father the Pope. (3 times).

Saint Joachim, Father of the Blessed Virgin,
Saint Anne, Mother of the Blessed Virgin,
Saint Michael the Archangel,
Saint Gabriel,
Saint Raphael,

} Pray that the Divine Hands of Our Saviour may humble the enemies of the Holy Father.

Ye four Great Angels, who in union with Saint Michael, Saint Gabriel, and Saint Raphael, sur-

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round the throne of the Most High, pray that the Divine Hands of our Lord may humble the enemies of the Holy Father.

Holy Seraphim,
Holy Cherubim,
Holy Thrones,
Holy Dominations,
Holy Virtues,
Holy Powers,
Holy Principalities,
Holy Archangels,
Holy Angels,
Saint John the Baptist,

Pray that the Divine Hands of Our Lord may humble the enemies of the Holy Father.

Saint Peter, pray that the Divine Hands of Our Saviour may humble the enemies of the Holy Father. (3 times).

Saint Paul,
Saint John, beloved Disciple,
Holy Apostles,
Saint Irenæus,
Saint Augustine,
Saint Francis of Sales,
Saint Dominic,
Saint Francis of Assissi,
Saint Anthony of Padua,
Saint Peter of Alcantara.
Saint Ignatius Loyola,
Saint Francis Xavier.
Saint J. Francis Regis,
Saint Vincent of Paul,

Pray that the Divine Hands may humble the enemies of the Church.

St. Theresa, pray that the Divine Hands may humble the enemies of the Holy Father. (3 times).

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All ye Saints of God, ask the Holy Hands to humble the enemies of the Holy Father.

℣. Let Thy Hand be upon the man of Thy right Hand:

℟. And upon the son of man whom Thou hast confirmed for Thyself.

VII.—PRAYER.

Almighty God! We most humbly beseech Thee to deliver us from the workers of iniquity, whilst we place all our confidence in the Divine Hands of our Lord Jesus Christ, Thy beloved Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

[N.B.—The above Litanies may be said for any other intentions. It is sufficient to change the intention for which they have been offered.]

INVOCATIONS.

[All those who make the following invocations during their visit to the Blessed Sacrament, at Holy Mass or after Holy Communion will experience much sweet consolation.]

VIII.—INVOCATIONS.

To be made with humility, fervour, and entire confidence.

Divine Hands of Our Saviour, help us, defend us, protect us.

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Divine Hands of Our Saviour, humble the enemies of the Church.

Divine Hands of Our Saviour, send us many saints, great in word and work, for the conversion of mankind.

Divine Hands of Our Saviour, bless children, help the poor, cure the sick, have pity on the agonizing, convert sinners.

Divine Hands, deliver the souls in Purgatory who have most loved Thy interests upon Earth.

MASS.

MASS.

II. Ferial after the Feast of Corpus Christi; Feast of the Divine Hands of Jesus.

Introit.—Ps. 30.

My lots are in Thy Hands; deliver me out of the hands of my enemies, and from them that persecute me. Alleluia. Alleluia.

Ps. 76. With Thine Arm Thou hast redeemed Thy people, the children of Jacob and of Joseph.

℣. Glory be to the Father, etc.

My lots, etc.

PRAYER.

Almighty God, we beseech Thee grant us the grace of deliverance from the hands of our enemies, whilst we place all our confidence in the

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Divine Hands of Thy Son, through the same Lord Jesus Christ who liveth and reigneth in the unity of the Holy Ghost, one God, world without end. Amen.

Lesson from the Book of Esther, c. XIII., 9.

In those days, Mardochai besought the Lord, saying: O Lord, Lord Almighty King, for all things are in Thy power, and there is none that can resist Thy will if Thou determine to save Israel, Thou hast made heaven and earth and all things that are under the cope of the heavens. Thou art Lord of all, and there is none that can resist Thy Majesty. Thou knowest all things. And now, O Lord God of Abraham, O King, have mercy on Thy people, because our enemies resolve to destroy us and extinguish Thy inheritance. Despise not Thy portion which Thou hast redeemed for Thyself out of Egypt. Hear my supplication and be merciful to Thy lot and inheritance, and turn our mourning into joy, that we may live and praise Thy name, O Lord; and shut not the mouths of them that sing to Thee.

Gradual.—Isaias XL., 10.

Behold, the Lord shall come with strength, and His Arm shall rule. Behold, His reward is with Him, and His work is before Him.

℣. He shall feed His flock like a shepherd He shall gather together the lambs with His arm, and shall take them up in His bosom.

Ps. 144. The Lord is nigh unto all them that

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call upon Him, to all that call upon Him in truth. Alleluia.

After Septuagesima: omit the Alleluia.

Tract Ps. 75. In Judea God is known; His name is great in Israel. ℣. And His place is in peace, and His abode in Sion. ℣. There hath He broken the powers of bows, the shield, the sword, and the battle.

During Paschal time, Gradual is omitted, and the following is said:

Alleluia. Alleluia. ℣. Ps. 79. Stir up Thy might and come and save us. Alleluia. ℣. Turn again, O God of hosts; look down from heaven, and see and visit this vineyard, and perfect the same, which Thy right Hand hath planted. Alleluia!

Continuation of the Gospel of S. Matthew, ch. 8th.

At that time Jesus entered into the boat, and His disciples followed Him. And, behold, a great tempest arose in the sea, so that the boat was covered with waves; but He was asleep. And His disciples came to Him, saying, Lord save us: we perish. And Jesus saith, Why are ye fearful, O ye of little faith? Then rising up He commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey him?

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CREED.

OFFERTORY. Ps. 137. If I shall walk in the midst of tribulation, Thou wilt quicken me; and Thou hast stretched forth Thy Hand against the wrath of mine enemies, and Thy right Hand hath saved me.

SECRET.

Grant, O Lord, most graciously to accept the sacrifice which we offer Thee, that it may be agreeable in Thy sight, and that it may preserve us from the wickedness of our enemies, under the protection of Thy Holy Hands, through the same Lord Jesus Christ, who liveth and reigneth, one God, world without end. Amen.

PREFACE OF THE NATIVITY OF OUR LORD.

Because by the Mystery of the Incarnate Word.

Communion—Jeremias 42.

Fear not because of the King of Babylon, of whom you are greatly afraid, fear him not, saith the Lord, for I am with you, to save you and to deliver you from his hand. And I will cause you to dwell in your own land.

P. Communion.

Grant, O Lord God Almighty, Sovereign of kings and kingdoms, that the Holy Sacrament which we have just received, may produce in us the salutary effects of Thy assisting power and tender mercy, and obtain for us the protection of Thy Hands in all our necessities, through the same Jesus Christ, etc.

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BENEDICTIO DIVINI SALVATORIS
NOSTRI SIT SUPER OPUS
MANUUM EJUS.

Officium

FERIÆ II. POST FESTUM S.S. CORPORIS CHRISTI.

IN FESTO SACRO SANCTARUM MANUUM
SALVATORIS NOSTRI.

A.M.D.G.

N.B.—The Latin is that of the Author.

THE OFFICE FOR THE USE OF THE CLERGY.

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N.B.—1. Verba officii quæ significant sive *homines* sive *res* præsentium temporum satis per se patent, nec explanatione indigent.

2. Lectiones II. Noct. aliter dividi possunt, v.g. pro 1ª, 2ª; et pro 2ª; Dimidia pars 3ª, et pro 3ª reliqua.

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OFFICIUM FERIÆ II POST FESTUM.

S.S. Corporis Christi.

In Festo S.S. Manuum Salvatoris Nostri.

In I. Vesperis.

Ant. et Capit. de Laud.

Ps. 122. Ad te levavi oculos.
Ps. 135. Confitemini Domino quoniam bonus.
Ps. 144. Exaltabo te Deus meus rex.
Ps. 146. Laudate Dominum quoniam bonus.
Ps. 147. Lauda Jerusalem Dominum.

Hymnus.

Salve Jesu pastor bone,
Obtemperare servulis;
Manus tuæ potentiæ
Adstringant pacis fædera.

Infundant nunc piissime,
Donum perennis gratiæ.
Fraudis novæ ne casibus
Nos error atterat vetus.

Expellant noctem cordium,
Abstergant sordes mentium,
Resolvant culpæ vinculum,
Evertant moles criminum.

Hæc Pater nobis, hæc Christe,
Hæc Sancte dona Spiritus
Quibus potestas, gloria,
Regnum in omne est sæculum Amen.

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℣. Fiat Manus tua super virum Dexteræ tuæ.

℟. Et super filium hominis quem confirmasti tibi.

Ad Magnificat.—Ant.

Dominus retribuet pro me. Domine misericordia tua in sæculum, opera Manuum tuarum ne despicias.

Oremus

Concede, quæsumus, Omnipotens Deus, ut qui in Sanctissimis Dilecti Filii tui Manibus omnem fiduciam habentes, a cunctis hostibus liberemur.—Per eumdem Dominum nostrum Jesum Christum, etc.

Ad Matutium.

INVITATORIUM.

Manus Sanctas Salvatoris Nostri, * venite adoremus.

Hymnus.

Jesu rex admirabilis,
Et triumphator cordium,
Noctem canendo rumpimus
Assiste postulantibus.

Manus tuæ potentiæ
Fugant catervas Demonum,
Expellant somnolentiam,
Ne pigritantes obruat.

Surgamus omnes strenue
Jesu jacentes excitat,
Precemur illum supplices
Suasque Manus porriget.

Præsta Pater piissime
Patrique compar Unice,
Cum spiritu Paraclito
Regnans per omne sæculum. Amen.

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I. Noct.

Ant. 1°. Confortate Manus dissolutas confortamini, dicite: ecce Deus veniet et salvabit nos.

Ps. 10. In Domino confido.

2°. Gaudete omnes et lætamini, ecce quia veniet Dominus ultionis, adducet retributionem, ipse veniet et salvabit nos.

Ps. 18. Cœli enarrant.

3°. Veniet ecce rex excelsus cum potestate magna ad salvandas gentes. Alleluia.

Ps. 20. Domine in virtute tua.

℣. Manus meæ tetenderunt cœlos.

℟. Et omni militiæ eorum mandavi.

De libro Ecclesiastici.

Lect. I., C. 36.

Miserere Nostri, Deus omnium et respice nos, et ostende nobis lucem miserationum tuarum et immitte timorem tuum super gentes quæ non exquisierunt te, ut cognoscant quia non est Deus nisi tu, et enarrent magnalia tua. Alleva Manum tuam super gentes alienas ut videant Potentiam tuam. Sicut enim in conspectu eorum santificatus es in nobis, sic in conspectu nostro magnificaberis in eis, ut cognoscant te, sicut et nos cognovimus quoniam non est Deus præter te, Domine.

Resp. I. Congregati sunt inimici nostri et gloriantes in virtute sua; contere fortitudinem illorum, Domine, et disperge illos. ✻ Ut cognoscant quia non est alius qui pugnat pro nobis nisi tu, Deus noster. ℣. Disperge illos in virtute tua, et destrue eos protector noster Domine. ✻ Ut cognoscant.

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LECT. II.

Innova signa et immuta mirabilia, glorifica Manum et Brachium Dextrum; excita furorem et effunde iram, tolle adversarium et afflige inimicum, festina tempus et memento finis ut enarrent mirabilia tua. In irâ flammæ devoretur qui salvatur: et qui pessimant plebem tuam inveniant perditionem. Contere caput principum inimicorum, dicentium: Non est alius præter nos. Congrega omnes tribus Jacob: ut cognoscant quia non est Deus nisi tu, et enarrent magnalia tua: et hæreditabis eos, sicut ab initio.

RESP. II. Aperi oculos tuos, Domine, et vide afflictionem nostram: Circumdederunt nos gentes ad puniendum nos. ✻ Sed tu, Domine, extende Brachium tuum et libera animas nostras. ℣. Afflige opprimentes nos et contumeliam facientes in superbiam, et custodi partem tuam ✻ Sed tu.

LECT. III.

Miserere plebi tuæ, super quam invocatum est nomen tuum; et Israël, quem coæquasti primogenito tuo. Miserere Civitati santificationis tuæ, civitati requiei tuæ. Reple Sion inenarrabilibus verbis tuis et gloriâ tuâ populum tuum. Da testimonium his, qui ab initio creaturæ tuæ sunt, et suscita prædicationes quas locuti sunt in nomine tuo Prophetæ priores. Da mercedem sustinentibus te, ut prophetæ tui fideles inveniantur, et exaudi orationes servorum tuorum. Secundum benedictionem Aaron de populo tuo, et dirige nos in viam justitiæ ut sciant omnes qui habitant terram quia tu es Deus conspector sæculorum.

RESP. III. Civitas Jerusalem noli flere quoniam doluit Dominus super te. ✻ Et auferet a te omnem tribulationem. ℣. Ecce Dominus in fortitudine veniet et Brachium ejus dominabitur. * Et auferet Gloria. Et auferet.

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II. Noct.

Ant. 1. Gaude et lætare filia Jerusalem: ecce rex tuus veniet tibi: Sion noli timere quia cito veniet salus tua.

Ps. 21. Deus, Deus meus respice in me.

2° Israël Salvatus est in Domino Salute æterna: non confundemini et non erubesceris usque in sæculum sæculi.

Ps. 30. In te Domine, speravi.

3° Confusi sunt et erubuerunt omnes: simul abierunt in confusione fabricatores errorum.

Ps. 36. Noli æmulari in malignantibus.

℣. Dextera tua, Domine, magnificata est in fortitudine.

℟. Dextera tua, Domine percussit inimicum.

Lect. IV.

De Natura, pietate et legitimitate Cultus Divinarum Manuum Jesu.

Natura cujusvis devotionis aut festi dignoscitur ex ejus objecto et fine. Objectum est ipsa res quæ honoratur ac proinde est necessario supposi-tum, aut saltem pars suppositi quatenus subsistit in toto. Nam honor proprie exhibetur toti rei subsistenti et si quando dicatur honorari manus vel pes alicujus, hoc non dicitur eâ ratione, quod hujus modi partes secundum se honorentur, sed quia in his partibus honoratur totum. Finis vero est aliqua utilitas a colentibus intenta, sive gloria Dei aut aliud ejus modi, sive ipsorum com-modum spirituale aut temporale. Objectum præsentis festi est duplex: aliud sensibile, nempe, Ipsæ Manus materiales et Sanctissimæ Salvatoris nostri; aliud vero spirituale, scilicet, omnia opera potentiæ auxiliatricis simul et misericordiæ ejus-dem Dei, Domini nostri Jesu Christi. Finis autem

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hujus festi est: ut fideles ad Divinas Manus Jesu studiosius recurrant ad auxilium impetrandum in omnibus suis et aliorum necessitatibus, et præsertim in necessitatibus Sanctæ Catholicæ Romanæ Ecclesiæ, Matris nostræ.

RESP. IV. Muro tuo inexpugnabili circumcinge nos, Domine et armis tuæ potentiæ protege nos semper ✠ Libera, Domine, Deus Israël clamantes ad te. ℣. Erue nos in mirabilibus tuis, et da gloriam nomini tuo. ✠ Libera Domine.

LECT. V.

De pietate autem, legitimitateque hujus cultus Divinarum Manuum Jesu nihil nisi rectum et pietati conforme exhibet: nam si spectetur objectum sensibile, sunt ipsæ Manus materiales et Sanctissimæ Domini nostri Jesu Christi, subsistentes in personâ verbi eique proxime conjunctæ, ac proinde una et eadem latria cum ipso Verbo adorabiles. Si spectetur objectum spirituale, adoramus Omnipotentiam Auxiliatricem simul et Misericordiam Jesu Christi, cujus Manus sanctissimæ panes multiplicabant, infirmos curabant, mortuos ad vitam revocabant, parvulos benedicebant, et cætera tanta bona faciebant: id est, personam quatenus Omnipotentem et Misericordem tum omnipotentiâ increatâ tum creatâ et pari misericordia, et sub utroque respectu profecto adorabilem. Si spectetur utriusque objecti connexio, id est, symbolisatio, potentiæ Auxiliatricis simul et Misericordiæ Dei Domini nostri Jesu Christi per Manus, ostenditur Manus, sæpe sæpius assumptas fuisse in divinis scripturis ut symbolum Dei Potentiæ Auxiliatricis simul et Misericordiæ ejus, ut videri potest in hoc officio.—Quid addam? Sanctus certe est, et omnino pius finis intentus, nempe: Ut fideles recolendo opera Potentiæ simul et Misericordiæ Jesu Christi per Manus suas facta, ad illas Divinas Manus Domini nostri,

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studiosius recurrant ad auxilium impetrandum in omnibus suis, aliorumque necessitatibus et præsertim in necessitatibus Sanctæ Catholicæ Romanæ Ecclesiæ, Matris nostræ. Præterea hæc devotio confirmat cultum Sanctissimi Cordis Jesu, sive quia rationes quæ defendunt cultum Divinarum Manum Domini nostri Jesu Christi contra adversarios defendunt quoque cultum Sanctissimi Cordis Salvatoris nostri, sive qui omnia beneficia ex Divinis Manibus Jesu effusa, sicut multiplicatio panum in deserto, infirmorum curatio, mortuorum resurrectio, parvulorum benedictio, et cætera bona; hæc omnia beneficia suum principium habebant in Corde suo amantissimo. Et sicut Sacratissimum Cor Domini nostri Jesu Christi est symbolum intimi amoris Domini nostri Jesu Christi pro nobis; ita Divinissimæ Manus ejus sunt symbolum Potentiæ Auxiliatricis simul et Misericordiæ ejusdem Dei Domini nostri Jesu Christi.

Resp. V. Inveni David servum meum oleo sancto meo unxi eum. ✻ Manus enim mea auxiliabitur ei. ℣ Nihil proficiet inimicus in eo et filius iniquitatis non nocebit ei. ✻ Manus.

Lect. VI.

Nec dicatur quod nova proponitur devotio. Nova quidem est quoad formam sub quâ proponitur et exercitia pietatis quæ proponit. Sed pariter ac devotio Sanctissimi Cordis, nova non est quoad dogma quo nititur, scilicet, humanitatem Christi esse adorabilem, cum omnibus et singulis suis partibus integralibus propter Verbum cui proxime junguntur. Quid autem vetat introduci in Ecclesiâ nova aliqua pietatis exercitia, sicut admissæ sunt plures festivitates? Fundamentum hujus devotionis, non est præcise mirabilis apparitio Divinarum Manuum Jesu, stigmata habentium, et ferè cum media parte brachiorum

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sanguine manantium, facta summo mane ex parte cœli quæ est media inter Septentrionariam partem et Occidentalem, in modum auxiliantium extensarum, et in modum quoque acuti gladii et immensi, usque ad cor videntis radiantium, et hoc die trigesima Maii, anni millesimi octingentesimi sexagesimi quarti, feria secunda post festum Sanctissimi Corporis Christi, neque voluntas Dei distinctâ voce Christi ipsimet videnti manifestata, ut institueretur festum in honorem Divinarum Manuum suarum. Dixi hoc non esse præcisè fundamentum hujus devotionis, quia hæc revelatio posset rejici ab iis qui non viderunt neque audierunt, sed verum fundamentum, sicut in devotione Sacratissimi Cordis Jesu est doctrina Catholica de adoratione quæ debetur humanitati Christi. Et tunc fere parvi refert quod illa devotio occasionem habuerit apparitione prædicta. Nihil dicatur de inutilitate hujus cultus, quia extant alia festa, scilicet, inprimis: Quinque Plagarum et etiam Lanceæ et Clavorum, quæ recolunt Manus Sanctas Salvatoris nostri, et deinde Sanctissimi Redemptoris et Sacratissimi Cordis quibus iidem fines attingi videntur, siquidem nullum pietatis officium per se sanctum et idoneum ad amorem Christi excitandum recolendo ejus Divinissimam Humanitatem præsertim in hisce præsentibus temporibus negationis ejus Divinitatis, haberi potest ut superfluum. De cætero falsum est fines prædictorum festorum coincidere cum finibus festi Divinarum Manuum Domini nostri Jesu Christi, quia sunt diversæ. Nam festum Quinque Plagarum tendit proximè et immediate ad Plagas Domini nostri Jesu Christi adorandas ut symbolum Dolorum ejus in quinque partibus corporis, ita ut fideles recolendo Dolores ejus Divinos pro nobis passos, magis ac magis inflammentur amore Jesu. Festum autem Lanceæ et Clavorum tendit proximè et immediatè ad adoranda etiam Instrumenta symboli Dolorum in quinque partibus Corporis

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Christi, ita ut fideles illos Divinos Dolores recolendo magis ac magis ad huc et iterum inflammentur amore Jesu, non solum per cultum symboli horum dolorum corporis Jesu, ut fit per cultum quinque plagarum, sed etiam per cultum instrumentorum plagarum ejus. Deinde neque fines festorum Sanctissimi Redemptoris, Sanctissimi Cordis Jesu coincidunt cum finibus festi Divinarum Manuum Jesu; cum festum Sanctissimi Redemptoris tendit proximè et immediatè ad adorandum totum Divinissimum Christum, sese hostiam placabilem Deo Patri offerentem pro redemptione nostra, ut symbolum immensæ charitatis Jesu qui tanta operatus est propter nos homines et propter nostram salutem; ita ut fideles recolendo tantam Redemptionem, magis et magis toti Jesu nostro gratias agant. Demum finis festi Sacratissimi Cordis Jesu tendit proximè et immediatè ad adorandum cor Jesu Sacratissimum ut symbolum intimi amoris Domini nostri Jesu Christi pro nobis, ita ut fideles recolendo illum intimum Amorem Divinissimum, per Redemptionem nobis patefactum, magis ac magis huic Divino Cordi tam nos amanti, gratias studiosius agant. Festum vero sacrosanctarum Manuum tendit proximè et immediate ad Manus Sanctissimas Divini Salvatoris Nostri adorandas ut Symbolum Potentiæ Auxiliatricis simul et Misericordiæ ejusdem Dei nostri Jesu Christi; Potentia atque Misericordia omnibus patefactæ per omnia beneficia ex divinis Manibus suis effusa; ut sunt, sicut supra dictum fuit, multiplicatio panum in deserto, infirmorum curatio, mortuorum resurrectio, parvulorum benedictio, et cætera tanta bona, ita ut fideles hæc recolendo opera Potentiæ simul et Misericordiæ Jesu Christi Domini nostri, ad Divinas Manus ejus studiosus recurrant, ut supra dictum est, ad auxilium impetrandum in omnibus suis, aliorumque necessitatibus, et præsertim in necessitatibus Sanctæ Catholicæ Romanæ Ecclesiæ Matris Nostræ. Et omnes aliæ difficultates

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evanescunt si bene dignoscatur doctrina Catholica de mysteriis sive Incarnationis sive Redemptionis. Finem inponamus dicendo quod in hâc devotione paritur ac in devotione Sacratissimi Cordi Jesu, non dividimus carnem Christi per mentem, sed tantum mentis attentionem in Manus Divinas figimus; et ita nemo potest dicere per talem cultum Manus Christi a reliquo Corpore dividi aut abscindi. Ah! si scirent omnes homines quantum utilis et excellens est Cultus Divinarum Manuum Jesu et proinde quantum utile et excellens est illas Divinas Manus sæpe sæpius invocare; cuncti statim illum cultum amplecterentur ad majorem Dei Domini nostri Jesu Christi sanctæque Catholicæ Romanæ Ecclesiæ Matris nostræ gloriam. Amen.

DEO GRATIAS.

RESP. VI. Aspiciebam in visu noctis et ecce in nubibus cœli Filius hominis veniebat et datum est ei regnum et honor * Et omnis populus tribus et linguæ servient ei ℣. Potestas ejus potestas æterna quæ non auferetur et regnum ejus quod non corrumpetur. * Et omnis. Gloria. Et omnis. . . . . .

III NOCT.

ANT. 1. Manus tua gentes disperditit et plantasti eos, afflixisti populos et expulisti eos.

P. 58. Eripe me de inimicis.

2°. Extendisti Manuum tuam et devorabit eos terra: Dux fuisti in misericordiâ tuâ populo quem redemisti.

Ps. 76. Voce meâ ad Dominum clamavi.

3°. Irruat super eos formido et pavor in magnitudine Brachii tui.

Ps. 91. Bonum est confiteri Domino.

℣. Inveniatur Manus tua omnibus inimicis tuis.

℟. Dextera tua inveniat omnes qui te oderunt.

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LECTIO SANCTI EVANGELII.

Secundum Matthæum.

LECTIO VII. C. 8. 23.

In illo tempore, ascendente Jesu in naviculam, secuti sunt eum discipuli ejus, et ecce motus magnus factus est in mari ita ut navicula operiretur fluctibus. Ipse vero dormiebat: Et reliqua.

Homilia S. Hieronymi, Presbyteri.

L. I COMMENT. IN CAP. 8. MATTH.

Quintum signum fecit quando ascendens navem de Capharnaum ventis imperavit et mari. Sextum quando in regione Gerasenorum dedit potestatem dæmonibus in porcos. Septimum quando ingrediens civitatem suam, paralyticum secundum curavit in lectulo. Primus enim paralyticus est puer centurionis.

RESP. VII. Civitatem istam tu circumda, Domine et angeli tui custodiant muros ejus. ℣. Exaudi Domine, populum tuum cum misericordiâ. ℣. Avertatur furor tuus, Domine, a populo tuo et a civitate Sancta tua. ℣. Exaudi.

LECT. VIII.

Ipse vero dormiebat, et accesserunt ad eum et suscitaverunt eum dicentes: Domine, salva nos. Hujus signi typum in Jonâ legimus quando cæteris periclitantibus, ipse securus est, et dormit et suscitatur; et imperio ac sacramento passionis suæ liberat suscitantes. Tunc surgens, imperavit ventis et mari. Ex hoc loco intelligimus quod omnes creaturæ serviant Creatorem. Quas enim increpavit sentiunt imperantem: Non errore hæreticorum qui omnia putant animantia, sed Majestate Conditoris quæ apud nos insensibilia, illi sensibilia sunt.

RESP. VIII. Ecce dies veniunt dicit Dominus, et suscitabo David germen justum et regnabit rex,

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et sapiens erit; et faciet judicium et justitiam in terrâ. ✻ Et hoc est nomen quod vocabunt enim Dominus justus noster. ℣. In diebus illis salvabitur Juda et Israël habitabit confidenter. ✻ Et hoc est. Gloria. Et hoc est.

LECT. IX.

Porro homines mirati sunt dicentes: qualis est hic quia venti et mare obediunt Ei? Non discipuli sed nautæ et cæteri qui in navi erant mirabantur. Sin autem quis contentiosè voluerit eos qui mirabantur fuisse discipulos, respondebimus, rectè homines appellatos, qui necdum noverant potentiam Salvatoris.

TE DEUM.

AD LAUDES ET PER HORAS.—ANTIPHONÆ.

1°. Tuæ divitiæ et tua est gloria, tu dominaris omnium, in Manu tuâ virtus et potentia: in Manu tua magnitudo et imperium omnium.

PSALMI DE LAUD. DOM.

2°. Ego autem in Domino speravi, exultabo et lætabor in Misericordia tua.

3°. Si ambulavero in medio tribulationis, vivificabis me: et super iram inimicorum meorum extendisti Manum tuam et salvum me fecit Dextera tua.

4°. Leva Manus tuas in superbias eorum, in finem, quanta malignatus est inimicus in sancto

5°. Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur: quoniam tu, Domine adjuvisti me et consolatus es me.

CAPITULUM ISAIÆ. 66. 14.

Videbitis et gaudebit cor vestrum, et ossa vestra quasi herba germinabunt, et cognoscetur Manus Domini servi ejus, et indignabitur inimicis suis.

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HYMNUS.

Tibi Christi splendor Patris,
Vita virtus cordium.
Votis voce psallimus.
Tende manus præcantibus.

Cedant tenebræ lumini.
Lux sancta nos illuminet.
Manensque nostris sensibus
Noctemque repellat sæculi.

Quæsita jam primum fides
In corde radices agat;
Secunda spes congaudeat,
Quâ major extat charitus.

Deo Patri sit gloria
Natoque Patris Unico
Sancto Simul Paraclito
In sempiterna sæcula. Amen.

℣. Laudans invocabo Dominum.

℟. Ad inimicis salvus ero.

Ad Bened. Ant.

Dominus autem mecum est quasi bellator fortis idcirco qui persequentur me cadent et infirmi erunt: confundentur vehementer quia non intellexerunt opprobrium sempiternum quod nunquam delebitur.

Oremus.—Concede, quæsumus omnipotens Deus, ut qui in sanctissimis dilecti Filii tui Manibus omnem fiduciam habentes, a cunctis hostibus liberemur.—Per eumdem Dominum.

Ad Tertiam.

CAPIT DE LAUD.

℟. Erue a framea. * Deus animam meam.—Erue. ℣. Et de manu canis unicam meam. * Deus.—Gloria.—Erue.

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℣. De ore leonis, libera me Domine.

℟. Et a cornibus unicornium humilitatem meam.

Ad Sextam.

CAPIT. JEREMIÆ. C. xvii., v. 18.

Confundantur qui me persequuntur et non confundar ego, paveant illi et non paveam ego, Indue super eos diem afflictionis, et duplici contritione contere eos, Domine Deus noster.

℟. brev. De ore leonis. ✲ Libera me Domine; De ore.—℣. Et a cornibus unicornium humiliatatem meam. ✲ Libera.—Gloria.—De ore.

℣. Ne perdas cum impiis, Deus, animam meam.

℟. Et cum viris sanguinum vitam meam.

Ad Nonam.

CAPITULUM ISAIÆ.—xiv. 2.

Prope est ut veniat tempus ejus, et dies ejus non elongabuntur. Miserebitur enim Dominus Jacob et Israël salvabitur.

℟. brev. Ne perdas cum impiis. ✲ Deus animam meam. Ne perdas.

℣. Et cum viris sanguinum vitam meam. Deus animam.—Gloria.—Ne perdas.

℣. Eripe me, Domine, ab homine malo.

℟. A viro iniquo eripe me.

In II. Vesp.

OMNIA UT IN I. PRÆTER.

℣. Delectasti me in facturâ tuâ.

℟. Et in operibus Manuum tuarum exaltabo.

Ad Magnificat.

ANT.—Vidi impium superexaltatum et elevatum sicut cedros Libani, et transivi et ecce non erat.

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MISSA.

Feriæ II. Post Festum S.S. Corporis Christi. In Festo S.S. Manuum Salvatoris Nostri.

INTROITUS.—Ps. 30.

In Manibus tuis sortes meæ. Eripe me de manu inimicorum meorum et a persequentibus me. Alleluia. Alleluia.

Ps. 76. Liberasti in Brachio tuo populum tuum filios Israël et Joseph. ℣. Gloria.—In Manibus.

ORATIO.

Concede quæsumus Omnipotens Deus, ut qui in Sanctissimis Delecti Filii tui Manibus omnem fiduciam habentes a cunctis hostibus liberemur.

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

LECTIO LIBRI ESTHER, C. 13.

In diebus illis oravit Mardochæus ad Dominum dicens: Domine, Domine, rex omnipotens, in ditione enim tuâ cuncta sunt posita et non est qui possit tuæ resitere voluntati si decreveris salvare Israël. Tu fecisti cœlum et terram et quidquid cœli ambitu continetur, Dominus omnium es nec est qui resistat majestati tuæ. Et nunc, Domine, rex Deus Abraham miserere populi tui quia volunt nos inimici nostri perdere et hæreditatem tuam delere. Ne despicias partem tuam quam redemisti tibi de Egypto. Exaudi deprecationem meam et propitius esto sorti et funiculo tuo, et converte luctum nostrum in gaudium, et viventes laudemus nomen tuum Domine et ne claudas ora te canentium, Domine Deus noster.

GRADUALE, IS. 40.

Ecce Dominus Deus in fortitudine veniet et Brachium ejus dominabitur. Ecce merces ejus

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cum eo et opus illius coram illo. ℣. Sicut pastor gregem suum pascit; in Brachio suo congregabit agnos et in sinu suo levabit.

Alleluia. Alleluia.

Ps. 144. Prope est Dominus invocantibus eum. Omnibus qui invocant eum in veritate.

Alleluia.

POST SEPTUAGES, OMISSIS ALLELUIA ET ℣. SEQ. DICITUR.

Tractus.—Ps. 75. Notus in Judæá Deus, in Israël magnum nomen ejus.

℣. Et factus est in pace locus ejus et habitatio ejus in Sion.

℣. Ibi confregit potentias arcuum, scutum gladium et bellum.

TEMPORE PASCH. OMITITUR GRADUALE ET EJUS LOCO DICITUR.

Alleluia. Alleluia.

℣. Ps. 79. Excita, Domine potentiam tuam et veni ut salvos facias nos. Alleluia.

℣. Deus virtutum convertere, respice de cœlo et vide, et visita vineam istam et perfice eam quam plantavit Dextera tua. Alleluia.

SEQUENTIA SANCTI EVANGELII SECUNDUM MATTHÆUM, C. 8.

In illo tempore: Ascendente Jesu in naviculam secuti sunt eum discipuli ejus. Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus. Ipse verô dormiebat. Et accesserunt ad eum discipuli ejus et suscitaverunt eam dicentes, Domine, salva nos, perimus. Et dixit eis Jesu: Quid timidi estis, modicæ fidei? Tunc surgens imperavit ventis et mari et facta est tranquillitas magna. Porro homines mirati sunt dicentes: qualis est hic, quia venti et mare obediunt ei.

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CREDO.

Offertorium.—Ps. 137. Si ambulavero in medio tribulationis vivificabis me Domine, et super iram inimicorum meorum extendes Manum tuam et salvum me faciet Dextera tua.

Secreta.—Sacrificium, Domine, quod immolamus, intende placatus, ut ab omni nequitiâ omnium inimicorum nos servet et in Sacrosantarum Manuum Dilecti Filii tui securitate constituat.

Per eumdem Dominum etc . . . .

Præfatio de Nativitate Domini.

QUIA PER INCARNATI VERBI.

Communio.—Is. 42. Nolite timere a facie regis Babylonis quem vos pavidi formidatis. Nolite metuere eum dicit Dominus: Quia vobiscum sum ego ut salvos vos faciam et eruam de manu ejus. Et dabo vobis misericordias et miserabor vestri, et habitare vos faciam in terra vestrâ.

Post. Communio.

Quæsumus omnipotens Deus, regnorum omnium regumque Dominator, ut tua sancta quæ sumptimus Sacramenta nobis proficiant ad salutares effectus Potentiæ auxiliatricis tuæ simul et Misericordiæ experiendos et in omnibus necessitatibus continuum præsidium Divinarum Manuum Dilectissimi Filii tui nobis obtineant.

Per eumdem Dominum.

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THE OFFICE IN FULL FOR THE LAITY.

Office

OF THE

II. FERIAL WITHIN THE OCTAVE OF CORPUS CHRISTI.

FOR THE FEAST OF THE DIVINE HANDS OF OUR SAVIOUR.

A. M. D. G.

N.B.—1st. The words of the Office referring to men an things of the present time, require no explanation. 2nd. The lessons of the II. Nocturn may be rearranged as follows: for the 1st the 2nd, and for the 2nd the 1st half of the 3rd, and for the 3rd the remainder, may be said.

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OFFICE OF THE DIVINE HANDS OF OUR SAVIOUR.

2nd. Ferial within the Octave of Corpus Christi.
Feast of the Divine Hands of Our Saviour.

OFFICE.

First Vespers.

PRAYER BEFORE OFFICE.

O Lord, open Thou my mouth that I may bless Thy Holy Name. Cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding; kindle my affections, that I may recite this Office worthily, attentively, and devoutly, and praise Thee with attention and devotion; and may deserve to be heard before the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

Lord in union with that Divine Intention wherewith Thou didst Thyself praise God, while Thou wast on earth, I offer these Hours unto Thee.

Our Father! Hail Mary! Incline unto mine aid O Lord!

O Lord! make haste to help me.

Glory be to the Father, etc. Alleluia.

At Lauds and the Little Hours. Ants.

I. Thine are riches, and Thine is glory; Thou hast dominion over all; in Thy Hand is power and might; in Thy Hand greatness and the empire of all things.

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PSALM 122.

1. To thee have I lifted up my eyes, who dwellest in Heaven.

2. Behold as the eyes of servants are on the hands of their masters,

As the eyes of the hand-maid are on the hands of her mistress: so are our eyes unto the Lord God, until he have mercy on us.

3. Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

4. For our soul is greatly filled: *we are* a reproach to the rich, and contempt to the proud.

Glory be, etc.

Repeat Ant., Thine are the riches, etc.

II. But I have hoped in the Lord: I will be glad and rejoice in Thy mercy.

PSALM 135.

1. Praise the Lord, for he is good: for his mercy endureth for ever.

2. Praise ye the God of gods: for his mercy endureth for ever.

3. Praise ye the Lord of lords: for his mercy endureth for ever.

4. Who alone doth great wonders: for his mercy endureth for ever.

5. Who made the heavens in understanding: for his mercy endureth for ever.

6. Who established the earth above the waters: for his mercy endureth for ever.

7. Who made the great lights: for his mercy endureth for ever.

8. The sun to rule the day: for his mercy endureth for ever.

9. The moon and the stars to rule the night: for his mercy endureth for ever.

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10. Who smote Egypt with their first-born: for his mercy endureth for ever.
11. Who brought out Israel from among them: for his mercy endureth for ever.
12. With a mighty hand, and with a stretched-out arm: for his mercy endureth for ever.
13. Who divided the Red Sea into parts: for his mercy endureth for ever.
14. And brought out Israel through the midst thereof: for his mercy endureth for ever.
15. And overthrew Pharao and his host in the Red Sea: for his mercy endureth for ever.
16. Who led his people through the desert: for his mercy endureth for ever.
17. Who smote great kings: for his mercy endureth for ever.
10. And slew strong kings: for his mercy endureth for ever.
19. Sehon, king of the Amorrhites: for his mercy endureth for ever.
20. And Og, king of Basan: for his mercy endureth for ever.
21. And he gave their land for an inheritance: for his mercy endureth for ever.
22. For an inheritance to his servant Israel: for his mercy endureth for ever.
23. For he was mindful of us in our affliction: for his mercy endureth for ever.
24. And he redeemed us from our enemies: for his mercy endureth for ever.
25. Who giveth food to all flesh: for his mercy endureth for ever.
26. Give glory to the God of Heaven: for his mercy endureth for ever.
27. Give glory to the Lord of Lords: for his mercy endureth for ever.

Glory be, etc.

Repeat Ant., But I have hoped, etc.

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III. If I shall walk in the midst of tribulation, Thou will quicken me, and Thou hast stretched forth Thy Hand against the wrath of my enemies, and Thy right Hand hath saved me.

PSALM 144

1. I will extol thee, O God my king: and I will bless thy name for ever, yea for ever and ever.
2. Every day will I bless thee: and I will praise thy name for ever, yea for ever and ever.
3. Great is the Lord, and greatly to be praised: and of his greatness there is no end.
4. Generation and generation shall praise thy works: and they shall declare thy power.
5. They shall speak of the magnificence of the glory of thy holiness: and shall tell thy wondrous works.
6. And they shall speak of the might of thy terrible acts: and shall declare thy greatness.
7. They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.
8. The Lord is gracious and merciful: patient and plenteous in mercy.
9. The Lord is sweet to all: and his tender mercies are over all his works.
10. Let all thy works, O Lord, praise thee: and let thy saints bless thee.
11. They shall speak of the glory of thy kingdom: and shall tell of thy power:
12. To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.
13. Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.
The Lord is faithful in all his words: and holy in all his works.
14. The Lord lifteth up all that fall: and setteth up all that are cast down.

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15. The eyes of all hope in thee, O Lord: and thou givest them meat in due season.
16. Thou openest thy hand, and fillest with blessing every living creature.
17. The Lord is just in all his ways: and holy in all his works.
18. The Lord is nigh unto all them that call upon him: to all that call upon him in truth.
19. He will do the will of them that fear him: and he will hear their prayer, and save them.
20. The Lord keepeth all them that love him: but all the wicked he will destroy.
21. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever, yea for ever and ever.

Glory be, etc.

Repeat Ant., If I shall walk, etc.

IV. Lift up Thy Hand against their pride unto the end: what things the enemy hath done wickedly in the sanctuary!

PSALM 146.

1. Praise ye the Lord, because psalm is good: to our God be joyful and comely praise.
2. The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.
3. Who healeth the broken of heart, and bindeth up their bruises.
4. Who telleth the number of the stars: and calleth them all by their names.
5. Great is our Lord, and great is his power: and of his wisdom there is no number.
6. The Lord lifteth up the meek: and he bringeth the wicked down even to the ground.
7. Sing ye to the Lord with praise: sing to our God upon the harp.
8. Who covereth the heaven with clouds, and prepareth rain for the earth.

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Who maketh grass to grow on the mountains, and herbs for the service of men.

9. Who giveth to beasts their food: and to the young ravens that call upon him.

10. He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

11. The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

Glory be, etc.

Repeat Ant., Lift up, etc.

V. Shew me a token for good, that they that hate me may see, and be confounded, because, Thou, O Lord, hast helped and comforted me.

PSALM 147.

12. Praise the Lord, O Jerusalem: praise thy God, O Sion.

13. Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

14. Who hath placed peace in thy borders: and filleth thee with the fat of corn.

15. Who sendeth forth his speech to the earth: his word runneth swiftly.

16. Who giveth snow like wool: scattereth mists like ashes.

17. He sendeth his crystal like morsels: who shall stand before the face of his cold?

18. He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

19. Who declareth his word to Jacob: his justices and his judgments to Israel.

20. He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia.

Glory be, etc.

Repeat Ant., Shew me, etc.

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CHAPTER.

Isaias, chap. LXVI., 14.

You shall see, and your heart shall rejoice, and your bones shall flourish like a herb; and the Hand of the Lord shall be known to His servants, and He shall be angry with His enemies.

Thanks be to God.

HYMN.

Hail to Thee, Jesus, the Good Shepherd! Help thy servants by thy power of Thy Hands; unite us more closely in the bonds of peace.

May Thy divine Hands bestow upon us an endless spring of grace, so that our past faults may not lead us into greater temptations.

May Thy Hands dispel the darkness from our hearts, cleanse our souls from the stain of sin, break the bonds of sin, and wash away our crimes.

O Father, O Christ, O Holy Spirit, hear our supplication, who liveth and reigneth in power and glory for ever and ever. Amen.

℣. Let thy Hand be upon the man of Thy right Hand.

℟. And upon the son of man, whom Thou hast confirmed for Thyself.

Magnificat.—Ant.

I. The Lord will repay for me: Thy mercy, O Lord, endureth for ever: O despise not the work of Thy Hands.

At 2nd Vespers, end of Office, instead of above ℣ and ℟ and Ant., say those on pp. 114.

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MAGNIFICAT.

46. My soul doth magnify the Lord:
47. And my spirit hath rejoiced in God my Saviour.
48. Because he hath regarded the humility of his hand-maid: for behold from henceforth all generations shall call me blessed.
49. Because he that is mighty hath done grea things for me: and holy is his name.
50. And his mercy is from generation unto generations, to them that fear him,
51. He hath shewed might in his arm; he hath scattered the proud in the conceit of their heart.
52. He hath put down the mighty from their seat, and hath exalted the humble.
53. He hath filled the hungry with good things: and the rich he hath sent empty away.
54. He hath received Israel his servant, being mindful of his mercy.
55. As he spoke to our fathers, to Abraham and to his seed for ever.

Glory be, etc.

Repeat Ant., The Lord will, etc.

The Lord be with you.

And with thy spirit.

Let us pray.

PRAYER.

Almighty and Eternal God, we beseech Thee to deliver us from all evil, whilst we place all our confidence in Thee through the Divine Hands of Thy Son, who came to save us, and who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end, Amen.

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The Lord be with you.
And with Thy spirit.
Let us bless the Lord.
Thanks be to God.
May the Souls of the faithful departed through the mercy of God rest in peace. Amen.

PATER NOSTER

(Unless Complin is said immediately).

The Lord give us His peace. And etc. And Eternal Life. Amen.

Antiphon to Our Lady according to the season, as at the end of Complin.

THE COMPLIN.

Pray Sir, a blessing.

May the Lord Almighty grant us a quiet night, and a perfect end. Amen.

THE SHORT LESSON. 1 *Peter*, v.

Brethren, be ye sober, and watch: for your adversary the devil, like a roaring lion, goes round about seeking whom he may devour; whom resist ye strong in faith. But thou, O Lord, have mercy on us. ℟. Thanks be to God.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth. *Our Father &c. I confess, &c.*

℣. Convert us, O Lord our Saviour. ℟. And turn away Thy wrath from us. ℣. Incline unto my aid, O God. ℟. O Lord make haste to help me. Glory be to the Father, etc. As it was in the beginning, etc.

Ant., Have mercy, etc.

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PSALM 4. *Cum Invocarem.*

1. When I called upon him, the God of my justice heard me; when I was in distress, thou hast enlarged me.

2. Have mercy on me, and hear my prayer.

3. O ye sons of men, how long will ye be dull of heart? Why do ye love vanity and seek after lies?

4. Know ye also that the Lord hath made his *holy One* wonderful: the Lord will hear me when I shall cry unto him.

5. Be ye angry and sin not; the things ye say in your hearts, be sorry for them upon your beds.

6. Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

7. The light of thy countenance, O Lord, is signed upon us; thou has given gladness in my heart.

8. By the fruit of their corn, their wine and oil, they are multiplied.

9. In peace in the self-same, I will sleep, and I will rest.

10. For thou, O Lord, singularly hast settled me in hope.

Glory be to the Father, etc.

PSALM 30. *In Te, Domine.*

1. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

2. Bow down thine ear to me, make haste to deliver me.

3. Be thou unto me a God, a protector; and a house of refuge, to save me.

4. For thou art my strength and my refuge; and for thy name thou wilt lead me and nourish me.

5. Thou wilt bring me out of this snare, which they have hid for me, for thou art my Protector.

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6. Into thy hands I commend my spirit, thou hast redeemed me, O Lord the God of truth.

Glory be to the Father, etc.

PSALM 90. *Qui Habitat.*

1. He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

2. He shall say to the Lord: Thou art my protector, and my refuge; my God, in him will I trust.

3. For he hath delivered me from the snare of the hunters, and from the sharp sword.

4. He will overshadow thee with his shoulders, and under his wings thou shalt trust.

5. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

6. Of the arrow that flieth in the day; of the business that walketh about in the dark: of invasion, or of the noon-day devil.

7. A thousand shall fall at thy side, and ten thousand at thy right hand; but the evil shall not come nigh thee.

8. But thou shalt consider with thy eyes, and shalt see the reward of sinners.

9. Because, thou, O Lord, art my hope, thou hast made the Most High thy refuge.

10. There shall no evil come to thee: nor shall the scourge come near thy dwelling.

11. For he hath given his angels charge over thee; to keep thee in all thy ways.

12. In their hands they shall bear thee up; lest thou dash thy foot against a stone.

13. Thou shalt walk upon the asp and the basilisk; thou shalt trample upon the lion and the dragon.

14. Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

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15. He shall cry to me, and I will hear him; I am with him in his trouble; I will deliver him; and I will glorify him.

16. I will fill him with length of days; and I will shew him my salvation.

Glory be to the Father, etc.

PSALM 133. *Ecce Nunc Benedicite.*

1. Behold now bless ye the Lord, all ye servants of the Lord.

2. Who stand in the house of the Lord in the courts of the house of our God.

3. In the nights lift up your hands to the holy places, and bless ye the Lord.

4. May the Lord out of Sion bless thee, he that made heaven and earth.

Glory be to the Father, etc.

ANTHEM.

Have mercy on me, O Lord, and hear my prayer.

THE HYMN.

Before the closing of the day,
Creator, we thee humbly pray,
That for thy wonted mercy's sake,
Thou us into protection take.
May nothing in our minds excite
Vain dream and phantoms of the night;
Our enemies repress that so
Our bodies no uncleanness know.
In this, most gracious Father, hear
With Christ, thy equal Son, our prayer,
Who, with the Holy Ghost and Thee,
Doth live and reign eternally. Amen.

THE LITTLE CHAPTER. *Jeremiah*, xiv.

But thou, O Lord, art among us; and thy holy name is invoked upon us; forsake us not, O Lord our God. ℟. Thanks be to God.

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℣. Into thy hands, O Lord, I commend my spirit. ℟. Into thy hands, O Lord, etc. ℣. Thou hast redeemed us, O Lord God of truth. ℟. I commend my spirit. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. ℟. Into thy hands, O Lord, I commend my spirit. ℣. Keep us, O Lord, as the apple of thy eye. ℟ Protect us under the shadow of thy wings.

Ant., Save us.

NUNC DIMITTIS. *Luke* ii. THE SONG OF SIMEON.

Now dost thou dismiss thy servant, O Lord, according to thy words, in peace.

Because my eyes hath seen thy salvation.

Which thou hast prepared before the face of all people.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory be to the Father, etc.

ANTIPHON.

Save us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Our Father, etc.

℣. Lead us not into temptation. ℟. But deliver us from evil. *I believe in God, etc.* ℣. The resurrection of the body. ℟. And life everlasting. ℣. Blessed art thou, O Lord, the God of our Fathers. ℟. And worthy of praise and glorious for ever. ℣. Let us bless the father, and the Son, with the Holy Ghost. ℟. Let us praise him and magnify him for ever. ℣. Thou art blessed, O Lord, in the firmament of heaven. ℟. And worthy of praise and glorious, and magnified for ever. ℣. May the Almighty and merciful Lord bless and keep us. ℟. Amen. ℣. Vouchsafe, O Lord, this night,

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℟. To keep us without sin. ℣. Have mercy on us, O Lord. ℟. Have mercy on us. ℣. Let thy mercy be upon us, O Lord. ℟. As we have put our trust in thee. ℣. O Lord, hear my prayer. ℟. And let my cry come to thee. ℣. The Lord be with you. ℟. And with thy spirit.

Let us Pray.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy; let thy Holy angels dwell herein, to keep us in peace; and let thy blessing be upon us for ever, through our Lord Jesus Christ. Amen.

℣. The Lord be with you. ℟. And with thy spirit. ℣. Let us bless the Lord. ℟. Thanks be to God. May the Almighty and merciful Lord, Father, Son, and Holy Ghost, bless us and keep us. Amen.

Then follow an antiphon and prayer, in commemoration of the Blessed Virgin, which differs according to the different seasons of the year.

I.

FROM THE FIRST VESPERS OF TRINITY SUNDAY INCLUSIVE, TILL THE VESPERS OF SATURDAY BEFORE ADVENT SUNDAY, EXCLUSIVE.

ANTIPHON.

Hail, O Queen, Mother of mercy! Hail, our life, our sweetness, and our hope! To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us Jesus, the blessed Fruit of thy womb. O most merciful, O most gracious, O most sweet Virgin Mary!

℣. Pray for us Holy Mother of God.

℟. That we may be made worthy of the promise of Christ.

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Let us Pray.

O, Almighty and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both body and soul of the glorious Virgin and Mother Mary, worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

℟. Amen.

After each of these Antiphons is said this Blessing:

God's most mighty strength alway,
Be His people's staff and stay.

℟. Amen.

Our Father, Hail Mary, and Creed.

II.

FROM THE VESPERS BEFORE ADVENT SUNDAY, TILL THOSE OF CANDLEMAS BOTH INCLUSIVE.

ANTIPHON.

Maiden! Mother of Him who redeemed us, thou that abidest,

Heaven's open gate, and the Star of the Sea, come, succour the fallen!

Fallen indeed we are, but fain would rise by thy succour.

Thou that beyond nature's course, hast borne in time the Eternal;

Thou that a Virgin before, in, and after the childbirth remainest,

From the Archangel's lips the quickening message receiving.

Mother of Jesus hear us, turn thine eyes of mercy on sinners.

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℣. The Angel of the Lord announced unto Mary.

℟. And she conceived of the Holy Ghost.

Let us Pray.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so by His Cross and Passion we may be brought to the glory of His Resurrection. Through the same Christ our Lord.

℟. Amen.

Our Father, Hail Mary, and Creed.

From the First Vespers of Christmas inclusive, the Verse and Answer and Prayer are as follows:

℣. After thy delivery thou still remainest a Virgin undefiled.

℟. Mother of God, pray for us.

Let us Pray.

O God, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession; through whom we have worthily received the Author of our life, our Lord Jesus Christ Thy Son.

℟. Amen.

Our Father, Hail Mary, and Creed.

III.

II. FROM THE COMPLIN OF THE 2ND DAY OF FEBRUARY INCLUSIVE TO MAUNDY THURSDAY EXCLUSIVE.

ANTIPHON.

Hail, O Mary, Queen of heaven,
Queen of Angel worlds on high,

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Hail, O Rod to Jesse given,
Blessed Portal of the sky,
Hail, O Lady, bright and glorious,
Clothed in beauty, pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

℣. Holy Virgin, my praise by thee accepted be.

℟. Give me strength against thine enemies.

Let us Pray.

Most merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

℟. Amen.

IV.

III. From the First Complin of Easter inclusive till the First Vespers of Trinity Sunday exclusive.

ANTIPHON.

Rejoice! Rejoice! thou Queen of Heaven, Alleluia.
For He that thee for Son was given, Alleluia.
As He promised is arisen, Alleluia.
Mother, pray for Him for us, Alleluia.

℣. O Virgin Mary, be glad and rejoice, Alleluia.

℟. For the Lord is risen indeed, Alleluia.

Let us Pray.

O God, Who dost vouchsafe to gladden the whole world by the resurrection of Thy Son our Lord Jesus Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we

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may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.

℟. Amen.

Our Father, Hail Mary, and Creed.

MATINS.

Our Father, Hail Mary, and Creed.

O Lord open thou my lips,
And my heart shall declare Thy praise.
Incline unto mine aid O Lord,
O Lord make haste to help me.
Glory be, &c. Amen. Alleluia.

Invit.

The Divine Hands of our Saviour.
The Divine Hands of our Saviour.

Psalm 94.

1. Come let us praise the Lord with joy: let us joyfully sing to God our saviour.

2. Let us come before his presence with thanksgiving: and make a joyful noise to him with psalms.

The Divine Hands of our Saviour.

3. For the Lord is a great God, and a great King above all gods.

4. For in his hands are all the ends of the earth: and the heights of the mountains are his.

Come let us adore.

5. For the sea is his, and he made it: and his hands formed the dry land.

6. Come let us adore and fall down: and weep before the Lord that made us.

7. For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

The Divine Hands of our Saviour. Come let us adore.

8. To-day if you shall hear his voice, harden not your hearts.

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9. As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

Come let us adore.

10. Forty years long was I offended with that generation, and I said: These always err in heart.

11. And these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

The Divine Hands of our Saviour.

Come let us adore.

Glory be, &c.

Come let us adore.

The Divine Hands of our Saviour.

Come let us adore.

HYMN.

O Jesus, King of mighty power,
Who reigneth o'er the hearts that love,
We fill with song the midnight hour,
Oh, shield Thy suppliants from above.

Thy Hands Divine have chased away
The Demon hosts from fiery hell;
Now make them drowsy sleep to stay,
Lest sloth a dire defeat may tell.

Then rise we briskly for the fray;
Jesus the faint of heart will raise;
Our wants before Him suppliant lay,
And he will guide our erring ways.

Father of Mercies, hear our cry,
Hear us, O sole begotten Son!
Who with the Holy Ghost most High,
Reigneth while endless ages run.

Amen.

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I. NOCTURN.

ANT. 1. Strengthen ye the feeble hands, say to the faint-hearted, behold God Himself will come, and He will save you.

PSALM 10.

1. Unto the end. A psalm for David.

2. In the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain, like a sparrow?

3. For lo the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart.

4. For they have destroyed the things which thou hast made: but what has the just man done?

5. The Lord *is* in his holy temple, the Lord's throne is in heaven.

His eyes look on the poor man: his eye-lids examine the sons of men.

6. The Lord trieth the just and the wicked, but he that loveth iniquity hateth his own soul.

7. He shall rain snares upon sinners: fire and brimstone and storms of wind *shall be* the portion of their cup.

8. For the Lord is just, and hath loved justice; his countenance hath beheld righteousness.

Glory be, etc.

Repeat Ant. Strengthen, etc.

ANT. 2. Let all rejoice and be glad: behold the avenging Saviour cometh; He cometh, and He will save us.

PSALM 18.

2. The heavens show forth the glory of God, and the firmament declareth the works of his hands.

3. Day to day uttereth speech, and night to night sheweth knowledge.

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4. There are no speeches nor languages, where their voices are not heard.

5. Their sound hath gone forth into all the earth: and their words unto the ends of the world.

6. He hath set his tabernacle in the sun: and he as a bridegroom cometh out of his bride chamber.

Hath rejoiced as a giant to run the way: 7. His going out is from the end of heaven,

And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

8. The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

9. The justices of the Lord are right, rejoicing hearts: The commandment of the Lord is lightsome, enlightening the eyes.

10. The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

11. More to be desired than gold and many precious stones: and sweeter than honey and the honey-comb.

12. For thy servant keepeth them, *and* in keeping them there is a great reward.

13. Who can understand sins? from my secret ones cleanse me, O Lord: 14. and from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

15. And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight.

O Lord my helper, and my redeemer.

Glory be, etc.

Repeat Ant. Let all rejoice.

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ANT. 3. Behold the mighty King cometh with great power, to save the nations. Alleluia.

PSALM 20.

2. In thy strength, O Lord, the King shall joy; and in thy salvation he shall rejoice exceedingly.

3. Thou hast given him his heart's desire: and hast not withholden from him the will of his lips.

4. For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones.

5. He asked life of thee: and thou hast given him length of days for ever and ever.

6. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.

7. For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance.

8. For the king hopeth in the Lord: and through the mercy of the Most High he shall not be moved.

9. Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.

10. Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them.

11. Their fruit shalt thou destroy from the earth: and their seed from among the children of men.

12. For they have intended evils against thee: they have devised counsels which they have not been able to establish.

13. For thou shalt make them turn their back: in thy remnants thou shalt prepare their face..

14. Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

Glory be, etc.

Repeat Ant., Behold, etc.

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℣. My Hands stretched forth the heavens.
℟. And I have commanded all these hosts.

Our Father.

Hear, O Lord Jesus Christ, the prayers of thy servants and have mercy upon us, Thou who with the Father and the Holy Ghost livest and reignest, world without end. Amen. Pray Sir, a blessing. May the Eternal Father bless us with an everlasting blessing. Amen.

I. LESSON.

Ecclesiasticus, c. 36.

Have mercy upon us, O God of all, and behold us, and show us the light of Thy mercies. And send Thy fear upon the nations that have not sought after Thee, that they may know that there is no God beside Thee, and that they may show forth Thy wonders.

But do Thou O Lord have mercy on us.

Thanks be to God.

℟ 1. Our enemies have come together, and in their strength they glory. O Lord, crush their power and disperse them * that they may know that thou fightest for us in the day of battle. ℣. Disperse them in Thy strength, and destroy them, who art our protector, O Lord * that they may, etc.

Pray Sir, a blessing. May the only begotten Son of God deign to bless and help us. Amen.

II. LESSON.

Renew Thy signs, and work new miracles. Glorify Thy Hand and Thy right Arm. Raise up indignation and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare Thy wonderful works. Let him that

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escapeth be consumed by the rage of the fire, and let them perish that oppress Thy people. Crush the head of the princes of the enemies that say: There is no other beside us. Gather together all the tribes of Jacob, that they may know that there is no God besides Thee, and may declare Thy great works; and Thou shalt inherit them as from the beginning.

But do Thou O Lord have mercy on us.

Thanks be to God.

℟. II. Open Thine Eyes, O Lord and see our affliction. Nations have surrounded us for our destruction. * But Thou, O Lord, extend Thine Arm and deliver us from our enemies. ℣. Afflict our oppressors, who in their pride have insulted us * But Thou, O Lord, extend Thine Arm, etc.

Pray Sir, a blessing.

May the Grace of the Holy Spirit enlighten our minds and hearts. Amen.

III. LESSON.

Have mercy on Thy people upon whom Thy name is invoked, and upon Israel whom Thou hast raised up to be Thy first-born. Have mercy on Jerusalem, the city which Thou hast sanctified, the city of Thy rest. Fill Sion with Thy unspeakable words, and Thy people with Thy glory. Give testimony to them that are Thy creatures, and raise up the prophecies which the former prophets spoke in Thy name.

Reward them that patiently wait for Thee, that Thy prophets may be fouud faithful; and hear the prayers of Thy servants according to the blessing of Aaron over Thy people, and direct us into the ways of justice, and let all know who dwell upon the earth that Thou art God, the beholder of all ages.

But do Thou O Lord have mercy on us.

Thanks be to God.

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℟. III. Weep not, city of Jerusalem, for the Lord hath wept over thee * and He will cast out thy sorrows. ℣. Behold the Lord cometh in His strength, and His Arm shall conquer * And He will, etc. Glory be to the Father, etc. * And He will, etc.

II. NOCTURN.

1ST ANT. Rejoice and be glad, daughter of Jerusalem; behold thy King cometh to thee. Fear not, Sion; thy salvation is nigh at hand.

PSALM 21.

Deus Deus meus.

Christ's passion: and the conversion of the Gentiles.

1. Unto the end, for the morning protection. A psalm for David.

2. O God my God, look upon me: why hast thou forsaken me?

Far from my salvation are the words of my sins.

3. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

4. But thou dwellest in the holy place, the praise of Israel.

5. In thee have our fathers hoped; they have hoped, and thou hast delivered them.

6. They cried to thee, and they were saved; they trusted in thee, and were not confounded.

7. But I am a worm, and no man: the reproach of men, and the outcast of the people.

8. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

9. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

10. For thou art he that hast drawn me out of the womb: my hope from the breasts of my

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mother. 11. I was cast upon thee from the womb.

From my mother's womb thou art my God. 12. Depart not from me.

For tribulation is very near: for there is none to help *me*.

13. Many calves have surrounded me: fat bulls have besieged me.

14. They have opened their mouths against me, as a lion ravening and roaring.

15. I am poured out like water; and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

16. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17. For many dogs have encompassed me: the council of the malignant hath besieged me.

They have dug my hands and feet. 18. They have numbered all my bones.

And they have looked and stared upon me. 19. They parted my garments amongst them; and upon my vesture they cast lots.

20. But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

21. Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22. Save me from the lion's mouth; and my lowness from the horns of the unicorns.

23. I will declare thy name to my brethren: in the midst of the church will I praise thee.

24. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

25. Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

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Neither hath he turned away his face from me: and when I cried to him he heard me.

26. With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

27. The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

28. All the ends of the earth shall remember, and shall be converted to the Lord:

And all the kindreds of the Gentiles shall adore in his sight.

29. For the kingdom is the Lord's; and he shall have dominion over the nations.

30. All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

31. And to him my soul shall live, and my seed shall serve him.

32. There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

Glory be, etc.

Repeat Ant., Rejoice, etc.

2nd ANT. Israel is saved in the Lord with an eternal salvation. You shall not be confounded, and you shall not be ashamed for ever.

PSALM 30.

2. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

3. Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

4. For thou art my strength and my refuge: and for thy name's sake thou wilt lead me, and nourish me.

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5. Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

6. Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

7. Thou hast hated them that regard vanities, to no purpose.

But I have hoped in the Lord: 8. I will be glad and rejoice in thy mercy.

For thou hast regarded my humility, thou hast saved my soul out of distresses.

9. And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

10. Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

11. For my life is wasted with grief: and my years in sighs.

My strength is weakened through poverty, and my bones are disturbed.

12. I am became a reproach among all my enemies, and very much to my neighbours; and a fear to my acquaintance.

They that saw me without fled from me. 13. I am forgotten as one dead from the heart.

I am become as a vessel that is destroyed. 14. For I have heard the blame of many that dwell round about.

While they assembled together against me, they consulted to take away my life.

15. But I have put my trust in thee, O Lord: I said: Thou art my God. 16. My lots are in thy hands.

Deliver me out of the hands of my enemies; and from them that persecute me.

17. Make thy face to shine upon thy servant: save me in thy mercy.

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18. Let me not be confounded, O Lord, for I have called upon thee.

Let the wicked be ashamed, and be brought down to hell. 19. Let deceitful lips be made dumb.

Which speak iniquity against the just, with pride and abuse.

20. O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!

Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

21. Thou shalt hide them in the secret of thy face, from the disturbance of men.

Thou shalt protect them in thy tabernacle from the contradiction of tongues.

22. Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.

23. But I said in the excess of my mind: I am cast away from before thy eyes.

Therefore thou hast heard the voice of my prayer, when I cried to thee.

24. O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

25. Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

Glory be, &c.

Repeat Ant. Israel, etc.

3rd ANT. They are confounded and ashamed. The forgers of errors are gone together into confusion.

PSALM 36.

1 A psalm for David himself.

Be not emulous of evil doers: nor envy them that work iniquity.

2. For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

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3. Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

4. Delight in the Lord, and he will give thee the requests of thy heart.

5. Commit thy way to the Lord, and trust in him, and he will do it.

6. And he will bring forth thy justice as the light, and thy judgment as the noon-day. 7. Be subject to the Lord and pray to him.

Envy not the man who prospereth in his way; the man who doth unjust things.

8. Cease from anger, and leave rage; have no emulation to do evil.

9. For evil doers shall be cut off: but they that wait upon the Lord, they shall inherit the land.

10. For yet a little while, and the wicked shall not be: and thou shalt seek his place, and shalt not find it.

11. But the meek shall inherit the land, and shall delight in abundance of peace.

12. The sinner shall watch the just man: and shall gnash upon him with his teeth.

13. But the Lord shall laugh at him: for he foreseeth that his day shall come.

14. The wicked have drawn out the sword: they have bent their bow.

To cast down the poor and needy, to kill the upright of heart.

15. Let their sword enter into their own hearts and let their bow be broken.

16. Better is a little to the just, than the great riches of the wicked.

17. For the arms of the wicked shall be broken in pieces: but the Lord strengtheneth the just.

18. The Lord knoweth the days of the undefiled; and their inheritance shall be for ever.

19. They shall not be confounded in the evil time; and in the days of famine they shall be filled: 20. because the wicked shall perish.

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And the enemies of the Lord, presently after they shall be honoured and exalted, shall come to nothing and vanish like smoke.

21. The sinner shall borrow, and not pay again: but the just sheweth mercy and shall give.

22. For such as bless him shall inherit the land: but such as curse him shall perish.

23. With the Lord shall the steps of a man be directed, and he shall like well his way.

24. When he shall fall he shall not be bruised, for the Lord putteth his hand under him.

25. I have been young, and now am old; and I have not seen the just forsaken, nor his seed seeking bread.

26. He sheweth mercy and lendeth all the day long; and his seed shall be in blessing.

27. Decline from evil and do good, and dwell for ever and ever.

28. For the Lord loveth judgment, and will not forsake his saints: they shall be preserved for ever.

The unjust shall be punished, and the seed of the wicked shall perish.

29. But the just shall inherit the land, and shall dwell therein for evermore.

30. The mouth of the just shall meditate wisdom: and his tongue shall speak judgment.

31. The law of his God is in his heart, and his steps shall not be supplanted.

32. The wicked watcheth the just man, and seeketh to put him to death,

33. But the Lord will not leave him in his hands; nor condemn him when he shall be judged.

34. Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

35. I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

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36. And I passed by, and lo he was not: and I sought him, and his place was not found.

37. Keep innocence, and behold justice: for there are remnants for the peaceable man.

38. But the unjust shall be destroyed together: the remnants of the wicked shall perish.

39. But the salvation of the just is from the Lord, and he is their protector in the time of trouble.

40. And the Lord will help them and deliver them: and he will rescue them from the wicked, and save them, because they have hoped in him.

Glory be, etc.

Repeat Ant., They are, etc.

℣. Thy right Hand, Lord, has glorified in its strength.

℟. Thy right Hand hath struck the enemy.

Our Father.

ABSOLUTION.

May we be helped by the goodness and mercy of Him, who with the Father and the Holy Ghost, liveth and reigneth, world without end. Amen.

Pray Sir, a blessing.

May God the Father Almighty be propitious and clement to us. Amen.

IV. LESSON.

Of the nature, piety, and lawfulness of the worship.

The nature of all devotion, as of every feast, springs from its object and end. The Object is that which is honoured, either as a whole, or as forming a part of a whole, and therefore worthy of the same honour.

The End is that which those who honour propose to themselves: in this case it is the glory of God.

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There is a double object in this feast. One Sensible: the material Hands of our Divine Lord; the other Spiritual: all the works of the active zeal and mercy of the same God our Lord and Saviour Jesus Christ.

The End is to encourage the faithful to have recourse to these Divine Hands in all their necessities, personal as well as general, and particularly for the intentions of our Holy Mother the Church.

But do Thou O Lord have mercy on us.

Thanks be to God.

℟. IV. Surround us with Thy invincible power, O Lord; protect us by Thine all-powerful aid * O God of Israel deliver us who cry towards Thee. ℣. Deliver us by Thy marvellous power, and give glory to Thy name * Deliver us, Lord.

Pray Sir a blessing.

May Christ give to us the joys of everlasting life. Amen.

V. LESSON.

What shall I say of the piety and lawfulness of this worship?

The worship of the Divine Hands only proposes that which is right and just. 1st, in the Sensible object, the material Hands of Jesus Christ, as subsisting in the person of the Word, intimately united to Him, and, therefore, adorable with the same latristic worship as the Word.

In the Spiritual object we adore the omnipotent zeal and mercy of Jesus Christ, whose Divine Hands multiplied the loaves in the desert, healed the sick, raised the dead to life, blessed children, performed many other good works.

Thus the End is holy and pious.

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Again, this devotion is the completion of the worship of the Sacred Heart; for the reasons which forbid the latter devotion condemn the former also; and because the benefits created by the Divine Hands, such as the multiplication of the loaves, the raising from the dead, and many others, flowed out from the loving, tender Heart of Jesus. Thus the Divine Hands are the symbol of the active zeal, and at the same time of the mercy of our Lord Jesus Christ.

But do thou O Lord have mercy on us.

Thanks be to God.

℟. V. I have found David, my servant; I have anointed him with my Holy Oil * For My Hand shall help him. ℣. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him * For My, etc.

Pray Sir a Blessing.

May God enkindle the fire of his love in our hearts. Amen.

VI. LESSON.

No one can say that a new devotion is being proposed. New as to the form and pious practices which it inculcates, but no more new in reality than is the devotion to the Sacred Heart, with regard to the dogma upon which it rests, viz.: that the Humanity of Christ is worthy of adoration in each of its separate parts, on account of its hypostatic union with the Word. What then is to prevent the introduction of new practices of piety, since new feasts may be instituted? This devotion is not, indeed, merely founded on the apparition of the Divine Hands in the heavens, with the sacred stigmata, the Arms furrowed with streams of blood, and rays of light flowing towards the heart of the beholder. This heavenly vision was seen in the north-west of

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the Heavens, at an early hour, on Monday, 30th of May, 1864, within the octave of Corpus Christi.

Neither is it founded by the distinct words of Christ addressed to the man himself, with the order to institute a feast in honour of His Divine Hands. This is not the foundation upon which the devotion rests, because such a revelation might have been rejected by those who had not seen or heard it. But the true foundation is the same as that upon which the devotion to the Sacred Heart rests, upon the Catholic doctrine of adoration due to the Sacred Humanity of Christ. It must not be said either that this devotion is a useless one, as there are many others which remind us of the Divine Hands, such as the Five Wounds, the Sacred Nails, etc., for no pious practices can be considered superfluous, which animate us to the love and worship of our Lord Jesus Christ, especially in these days when His Divinity is so often denied.

Finally, it cannot be said that all these devotions above mentioned have the same end; for the feast of the Five Wounds tends directly towards the worship of the Wounds of Jesus Christ as the symbol of the sufferings which He endured for us in five different parts of His Body, so that the faithful in recalling the memory of those sufferings may be inflamed with the love of Christ.

The feast of the Lance and Nails tends directly to honour even the instruments which inflicted the sufferings of Christ in the five different parts of His Body. Neither is the devotion to the Sacred Heart identical with that of the Divine Hands, as the former tends directly towards the adoration of the Sacred Heart of Jesus, as seat and symbol of the intimate love of our Divine Lord for us, thus drawing us to a return of love and deepest gratitude for such a benefit.

But the feast of the Divine Hands tends directly to the worship of the Holy Hands of

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Christ as symbol of His active zeal and mercy manifested in the many good works which He performed when on earth, multiplication of the loaves, etc., so that the faithful may be urged on to have recourse to these Divine Hands in al their necessities.

Finally, let it be understood that we do not separate the Hands of Christ from His Body, even mentally.

Ah! if all men knew the efficacy of this devotion, they would adopt it for the greater glory of God and that of our Holy Mother the Church. Amen.

But do Thou O Lord have mercy on us.

Thanks be to God.

℟. VI. I saw, as in a vision at night, the heavens open, and the Son of man came, surrounded by honour and glory * And all nations shall serve Him. ℣. His power is an everlasting power which shall never spend itself, and His kingdom shall have no end * And all nations, etc.—Glory be to the Father, etc. And all nations, etc.

III. NOCTURN.

1st ANT. Thy Hand destroyed the Gentiles, and Thou plantedst them: Thou didst afflict the people and cast them out.

PSALM 58.

2. Deliver me from my enemies, O my God; and defend me from them that rise up against me.

3. Deliver me from them that work iniquity, and save me from bloody men.

4. For behold they have caught my soul: the mighty have rushed in upon me.

5. Neither is it my iniquity nor my sin, O

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Lord; without iniquity have I run, and directed *my steps*.

6. Rise up thou to meet me, and behold: even thou, O Lord the God of hosts, the God of Israel.

Attend to visit all the nations: have no mercy on all them that work iniquity.

7. They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

8. Behold they shall speak with their mouth, and a sword *is* in their lips: for who, *say they*, hath heard *us?*

9. But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

10. I will keep my strength to thee: for thou art my protector: 11. my God, his mercy shall prevent me.

12. God shall let me see over my enemies: slay them not, lest at any time my people forget.

Scatter them by thy power: and bring them down, O Lord, my protector.

13. *For* the sin of their mouth, and the word of their lips: and let them be taken in their pride.

And for their cursing and lying they shall be talked of, 14. when they are consumed by *thy* wrath, and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

15. They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

16. They shall be scattered abroad to eat, and shall murmur if they be not filled.

17. But I will sing thy strength: and will extol thy mercy in the morning.

For thou art become my support, and my refuge, in the day of my trouble.

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18. Unto thee, O my helper, will I sing, for thou art God my defence: my God my mercy.

Glory be, etc.

Repeat Ant., Thy Hand, etc.

2nd ANT. Thou hast stretched forth Thy Hand, and the earth has swallowed up the enemy. Thou hast guided in the way of mercy Thy people whom Thou hast redeemed.

PSALM 76.

2. I cried to the Lord with my voice; to God with my voice, and he gave ear to me.

3. In the day of my trouble I sought God, with my hand *lifted up* to him in the night, and I was not deceived.

My soul refused to be comforted.

4. I remembered God, and was delighted, and was exercised, and my spirit swooned away.

5. My eyes prevented the watches, I was troubled, and I spoke not.

6. I thought upon the days of old: and I had in my mind the eternal years.

7. And I meditated in the night, with my own heart: and I was exercised and I swept my spirit.

8. Will God then cast off for ever? or will he never be more favourable again?

9. Or will he cut off his mercy for ever, from generation to generation?

10. Or will God forget to shew mercy? or will he in his anger shut up his mercies?

11. And I said, Now have I begun: this is the change of the right hand of the Most High.

12. I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

13. And I will meditate on all thy works; and will be employed in thy inventions.

14. Thy way, O God, is in the holy *place:* who

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is the great God like our God? 15. Thou art the God that dost wonders.

Thou hast made thy power known among the nations: 16. with thy arm thou hast redeemed thy people the children of Jacob and of Joseph.

17. The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

18. Great was the noise of the waters: the clouds sent out a sound.

For thy arrows pass: 19. the voice of thy thunder in a wheel.

Thy lightnings enlightened the world: the earth shook and trembled.

20. Thy way is in the sea, and thy paths in many waters; and thy footsteps shall not be known.

21. Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

Glory be, etc.

Repeat, Thou hast, etc.

3rd ANT. Let fear and dread fall upon them in the greatness of Thine Arm.

PSALM 91.

2. It is good to give praise to the Lord: and to sing to thy name, O Most High.

3. To shew forth thy mercy in the morning, and thy truth in the night;

4. Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

5. For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice,

6. O Lord, how great are thy works! thy thoughts are exceeding deep.

7. The senseless man shall not know: nor will the fool understand these things.

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8. When the wicked shall spring up as grass: and all the workers of iniquity shall appear:

That they may perish for ever and ever; 9. But thou, O Lord, art most high for evermore.

10. For behold thy enemies, O Lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered,

11. But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

12. My eye also hath looked down upon my enemies: and my ear shall hear *of the downfall* of the malignant that rise up against me.

13. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

14. They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

15. They shall still increase in a fruitful old age: and shall be well treated, 16. That they may shew,

That the Lord our God is righteous, and there is no iniquity in him.

Glory be, etc.

Repeat, Let fear, etc.

℣. Let Thy Hand be found by all Thy enemies.

℟. Let Thy right Hand find out all that hate Thee.

Our Father, etc.

ABSOLUTION.

May the Almighty and Merciful Lord Absolve us from the bonds of our sins.

Pray Sir, a blessing.

May the reading of the Gospel be to us health and protection. Amen.

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VII. LESSON.

The Holy Gospel according to S. Matthew, ch. VIII., 23.

At that time Jesus entered into the boat, and His disciples followed him. And, behold, a great tempest arose in the sea, so that the boat was covered with waves; but He was asleep, etc.

Homily of Saint Jerome, Priest.

Book I. on ch. 8, *S. Matthew.*

He worked a fifth miracle when, sailing up to Capharnaum, He commanded the winds and the waves to be still. A sixth when He gave the demon power to take possession of the herd of swine. A seventh when, entering into the city, He cured the second paralytic, on his bed. The first paralytic is the centurion's child.

But do Thou O Lord have mercy on us.

Thanks be to God.

℟. VII. Surround this city, Lord, and may Thine Angels protect its walls * In Thy mercy, Lord, hear Thy people. ℣. May Thy anger, O Lord, be turned away from Thy people and Thy holy city * In Thy mercy, Lord, etc.

Pray Sir, a blessing.

May the Divine Assistance remain always with us. Amen.

VIII. LESSON.

"But Jesus was asleep. And His disciples came to Him, and awaked Him, saying, Lord, save us: we perish. And Jesus saith, Why are ye fearful?" We find the type of this prodigy in the story of Jonas: when all the others were afraid, he rests in calm security in sleep. Awaking, he delivers all those who are with him. "Then Jesus, arising, rebuked the winds and the waves." By this we see that all creatures feel the Creator;

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those which He rebukes and those which He commands feel His Hand and obey.

But do Thou, O Lord, have mercy on us.

Thanks be to God.

℣. VIII. Behold, the days come, saith the Lord, and I will raise up to David a just branch; and a King shall reign, and shall be wise, and shall execute judgment and justice in the earth * And the name they shall give Him is: the Lord our Just One. ℣. In those days Judah shall be saved, and Israel shall dwell confidently * And the name, etc.—Glory be to the Father, etc. * And the name, etc.

Pray Sir, a blessing.

May the King of Angels lead us to the company of the Heavenly Citizens. Amen.

IX. LESSON.

"Then the men were surprised, and, seized with astonishment, said, Who is this whom the winds and the waves obey?" Not only the disciples, but also the sailors, and all those who were in the ship, are full of astonishment; but if any argue and maintain that those who were thus surprised were disciples of our Lord, let them remember that they were still ignorant of the power of Christ.

But do Thou O Lord have mercy on us.

Thanks be to God.

TE DEUM.

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein;

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To thee cherubim and seraphim: continually do cry;

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full: of the majesty of thy glory.

Thee, the glorious choir of the Apostles,

Thee, the goodly company of the Prophets,

Thee, the white-robed army of Martyrs, doth praise.

Thee, the holy Church throughout all the world doth acknowledge.

The Father of an infinite majesty.

Thy adorable, true and only Son.

Also the Holy Ghost, the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sting of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that thou shalt come to be our Judge.

(At this verse all kneel.)

We therefore pray thee, help thy servants, whom thou hast redeemed with thy most precious blood.

Make them to be numbered with saints in glory everlasting.

O Lord, save thy people and bless thine inheritance.

Govern them: and lift them up for ever.

Day by day we magnify thee.

And we praise thy name for ever: yea, for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

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O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be shewed upon us: as we have hoped in thee.

O Lord, in thee have I hoped: let me never be confounded.

LAUDS.

℣. Incline unto mine aid, O Lord! ℟. O Lord, make haste to help me. Glory be to the Father, &c. Alleluia.

Ant.

I. Thine are riches, and Thine is glory; Thou hast dominion over all; in Thy Hand is power and might; in Thy Hand greatness, and the empire of all things.

Psalm 92.

1. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For he hath established the world which shall not be moved.

2. Thy throne is prepared from of old: Thou art from everlasting.

3. The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, 4 with the noise of many waters.

Wonderful are the surges of the sea; wonderful is the Lord on high.

5. Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, until length of days.

Glory be, &c.

Repeat Ant., Thine are, &c.

II. But I have hoped in the Lord; I will be glad and rejoice in Thy mercy.

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PSALM 99.

2. Sing joyfully to God, all the earth: serve ye the Lord with gladness:

Come in before his presence with exceeding great joy.

3. Know ye that the Lord he is God: he made us, and not we ourselves.

We are his people and the sheep of his pasture.

4. Go ye into his gates with praise, into his courts with hymns: and give glory to him.

Praise ye his name: 5. For the Lord is sweet, his mercy endureth for ever, and his truth to generation and generation.

Glory be, &c.

Repeat Ant., But I have, &c.

III. If I shall walk in the midst of tribulation, Thou wilt quicken me, and Thou hast stretched forth Thy Hand against the wrath of my enemies, and Thy right Hand hath saved me.

PSALM 62.

2. O God my God, to thee do I watch at break of day.

For thee my soul hath thirsted; for thee my flesh, O how many ways!

3. In the desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

4. For thy mercy is better than lives: thee my lips shall praise.

5. Thus will I bless thee *all* my life long; and in thy name will I lift up my hands.

6. Let my soul be filled as with marrow and fatness; and my mouth shall praise thee with joyful lips.

7. If I have remembered thee upon my bed, I will meditate on thee in the morning: 8 because thou hast been my helper.

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And I will rejoice under the covert of thy wings: 9. my soul hath stuck close to thee: thy right hand hath received me.

10. But they have sought my soul in vain, they shall go into the lower parts of the earth:

11. They shall be delivered into the hands of the sword, they shall be the portions of foxes.

12. But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

Here, Glory be, is omitted.

PSALM 66.

2. May God have mercy on us, and bless us may he cause the light of his countenance to shine upon us, and may he have mercy upon us.

3. That we may know thy way upon earth: thy salvation in all nations.

4. Let people confess to thee, O God: let all people give praise to thee,

5. Let the nations be glad and rejoice: for thou judgest the peoples with justice, and directest the nations upon earth.

6. Let peoples, O God, confess to thee: let all peoples give praise to thee: 7. the earth hath yielded her fruit.

May God, our God, bless us, 8. may God bless us: and all the ends of the earth fear him.

Glory be, &c.

Repeat Ant. If I shall walk.

IV. Lift up Thy Hand against their pride unto the end: what things the enemy hath done wickedly in the sanctuary!

Canticle of the Three Children.

57. All ye works of the Lord, bless the Lord: praise and exalt him above all for ever

58. O ye angels of the Lord, bless the Lord.

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59. O ye heavens, bless the Lord.
60. O all the waters that are above the heavens, bless the Lord.
61. O all ye powers of the Lord, bless the Lord.
62. O ye sun and moon, bless the Lord.
63. O ye stars of heaven, bless the Lord.
64. O every shower and dew, bless ye the Lord.
65. O all the spirits of God, bless the Lord.
66. O ye fire and heat, bless the Lord.
67. O ye cold and heat, bless the Lord.
68. O ye dews and hoar frosts, bless the Lord.
69. O ye frost and cold, bless the Lord.
70. O ye ice and snow, bless the Lord.
71. O ye nights and days, bless the Lord.
72. O ye light and darkness, bless the Lord.
73. O ye lightnings and clouds, bless the Lord.
74. O let the earth bless the Lord: let it praise and exalt him above all for ever.
75. O ye mountains and hills, bless the Lord.
76. O all ye things that spring up in the earth, bless the Lord.
77. O ye fountains, bless the Lord.
78. O ye seas and rivers, bless the Lord.
79. O ye whales, and all that move in the waters, bless the Lord.
80. O all ye fowls of the air, bless the Lord.
81. O all ye beasts and cattle, bless the Lord.
82. O ye sons of men, bless the Lord.
83. O let Israel bless the Lord: let them praise and exalt him above all for ever,
84. O ye priests of the Lord, bless the Lord.
85. O ye servants of the Lord, bless the Lord.
86. O ye spirits and souls of the just, bless the Lord.
87. O ye holy and humble of heart, bless the Lord.
88. O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever.

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Let us bless the Father and the Son, with the Holy Ghost, let us praise and exalt him above all for ever.

Blessed art thou, O Lord, in the firmament of Heaven, and worthy of praise and glorious and exalted above all for ever.

Glory, etc., omitted.

Repeat Ant., Lift up, etc.

5. Shew me a token for good, that they that hate me may see, and be confounded, because Thou, O Lord, hast helped and comforted me.

PSALM 148.

Praise ye the Lord from the heavens: praise ye him in the high places.

2. Praise ye him, all his angels: praise ye him, all his hosts.

3. Praise ye him, O sun and moon: praise him, all ye stars and light.

4. Praise him, ye heavens of heavens: and let all the waters that are above the heavens 5. praise the name of the Lord.

For he spoke, and they were made: he commanded, and they were created.

6. He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7. Praise the Lord from the earth, ye dragons, and all ye deeps.

8. Fire, hail, snow, ice, stormy winds, which fulfil his word.

9. Mountains and all hills, fruitful trees and all cedars.

10. Beasts and all cattle: serpents and feathered fowls.

11. Kings of the earth and all people: princes and all judges of the earth.

12. Young men and maidens: let the old with

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the younger, praise the name of the Lord: 13 for his name alone is exalted.

14. The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him.

Omit, Glory be.

PSALM 149.

Sing ye to the Lord a new canticle: let his praise be in the church of the saints.

2. Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

3. Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

4. For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

5. The saints shall rejoice in glory: they shall be joyful in their beds.

6. The high praises of God shall be in their mouth: and two-edged swords in their hands.

7. To execute vengeance upon the nations, chastisements among the people:

8. To bind their kings with fetters, and their nobles with manacles of iron.

9. To execute upon them the judgment that is written: this glory is to all his saints.

Glory be, omitted.

PSALM 150.

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

2. Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

3. Praise him with sound of trumpet: praise him with psaltery and harp.

4. Praise him with timbrel and choir: praise him with strings and organs.

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5. Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

Glory be, etc.

Repeat Ant., Shew me, etc.

CHAPTER.

Isaias, chap. LXVI., 14.

You shall see, and your heart shall rejoice, and your bones shall flourish like a herb; and the Hand of the Lord shall be known to his servants, and He shall be angry with His enemies.

Thanks be to God.

HYMN.

We sing Thy praises, O Christ, thou Splendour of the Father, Life, Strength of the soul. We sing Thy praises by our vows and voices. Extend Thy Hands to us who sing to Thee.

May darkness give place to light. Thy holy light visiting our senses will dispel the shades of night.

May the ancient faith take root in our hearts. May we rejoice in hope, and love in charity.

To God the Father be all praise and glory, and to His Eternal Son; the same to the Holy Ghost; for all eternity. Amen.

℣. Praising, I will call upon the Lord.

℟. And I shall be saved from my enemies.

Benedictus.—Ant.

ANT. But the Lord is with me as a strong warrior; therefore they that persecute me shall fall and shall be weak. They shall be greatly confounded, because they have not understood the everlasting reproach, which never shall be effaced.

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68. Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people:

69. And hath raised up a horn of salvation to us, in the house of David his servant.

70. As he spoke by the mouth of his holy prophets, who are from the beginning:

71. Salvation from our enemies, and from the hand of all that hate us.

72. To perform mercy to our fathers; and to remember his holy testament.

73. The oath which he swore to Abraham our father, that he would grant to us,

74. That being delivered from the hand of our enemies, we may serve him without fear,

75. In holiness and justice before him, all our days.

76. And thou child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

77. To give knowledge of salvation to his people, unto the remission of their sins.

78. Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us.

79. To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Glory be, etc.

Repeat Ant., But the Lord, etc.

℣. The Lord be with you. And, etc.

℟. And with thy spirit.

Let us Pray.

PRAYER.

Almighty God, we beseech Thee to deliver us from evil, while we place all our confidence in the Divine Hands of Thine only Son, through the same Jesus Christ our Lord. Amen.

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℣. The Lord be with you. ℟. And with thy spirit. ℣. Let us bless the Lord. ℟. Thanks be to God. ℣. May the souls of the faithful, through the mercy of God, rest in peace. ℟. Amen. Our Father, etc.

Antiphon to our Lady according to the season.

PRIME.

Our Father, etc.
Hail Mary, etc.
Creed, etc.
Incline unto mine aid, O Lord.
O Lord, make haste to help me.
Glory be, etc. Alleluia.

HYMN.

The star of morn to night succeeds,
We therefore meekly pray,
May God, in all our words and deeds,
Keep us from harm this day.

May he in love restrain us still
From tones of strife and words of ill,
And wrap around and close our eyes
To earth's absorbing vanities.

May wrath and thoughts that 'gender shame
Ne'er in our breasts abide,
And painful abstinences tame
Of wanton flesh and pride;

So when the weary day is o'er
And night and stillness come once more,
Blameless and clean from spot of earth,
We may repeat with reverend mirth—

To God the Father glory be,
And to his Only Son,
And to the Spirit, One and Three,
While endless ages run. Amen.

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The last verse is sometimes said thus, altered in honour of the Incarnation:

Jesus, the Virgin-born, to Thee,
Eternal Praise be given,
With Father, Spirit, One and Three,
Here as it is in Heaven. Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run. Amen.

ANT. Thine are riches.

PSALM 53.

3. Save me, O God, by thy name, and judge me in thy strength.

4. O God, hear my prayer: give ear to the words of my mouth.

5. For strangers have risen up against me; and the mighty have sought after my soul; and they have not set God before their eyes.

6. For behold God is my helper: and the Lord is the protector of my soul,

7, Turn back the evils upon my enemies: and cut them off in thy truth.

8. I will freely sacrifice to thee, and give praise O God, to thy name: because it is good:

9. For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

Glory be, etc.

PSALM 118.

1. Blessed are the undefiled in the way, who walk in the law of the Lord.

2. Blessed are they that search his testimonies: they seek him with their whole heart.

3. For they that work iniquity, have not walked in his ways.

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4. Thou hast commanded thy commandments to be kept most diligently.

5. O that my ways may be directed to keep thy justifications.

6. Then shall I not be confounded, when I shall look into all thy commandments.

7. I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

8. I will keep thy justifications: O do not thou utterly forsake me!

9. By what doth a young man correct his way? by observing thy words.

10. With my whole heart have I sought after thee: let me not stray from thy commandments.

11. Thy words have I hidden in my heart, that I may not sin against thee.

12, Blessed art thou, O Lord: teach me thy justifications.

13. With my lips I have pronounced all the judgments of thy mouth.

14. I have been delighted in the way of my testimonies, as in all riches.

15. I will meditate on thy commandments: and I will consider thy ways.

16, I will think of thy justifications: I will not forget thy words.

Glory be, &c,

17. Give bountifully to thy servant, enliven me: and I shall keep thy words.

18. Open thou mine eyes: and I will consider the wondrous thing of thy law.

19. I am a sojourner on the earth: hide not thy commandments from me.

20. My soul hath coveted to long for thy justifications, at all times.

21. Thou hast rebuked the proud: they are cursed who decline from thy commandments.

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22. Remove from me reproach and contempt because I have sought after thy testimonies.

23. For princes sat, and spoke against me: but thy servant was employed in thy justifications.

24. For thy testimonies are my meditation: and thy justifications my counsel.

25. My soul hath cleaved to the pavement: quicken thou me according to thy word.

26. I have declared my ways, and thou hast heard me: teach me thy justifications.

27. Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.

28. My soul hath slumbered through heaviness: strengthen thou me in thy words.

29. Remove from me the way of iniquity: and out of thy law have mercy on me.

30. I have chosen the way of truth: thy judgments I have not forgotten.

31. I have stuck to thy testimonies, O Lord: put me not to shame.

32. I have run the way of thy commandments, when thou didst enlarge my heart.

Glory be, etc.

ANT., Thine are riches and Thine is glory. Thou hast dominion over all; in Thy Hand is power and might; in Thy Hand greatness, and the Empire of all things.

LITTLE CHAPTER.

(1 *Tim.*, i. 17.)

To the King of ages, immortal, invisible, the only God, be honour and glory, for ever and ever. Amen.

℣. Thanks be to God.

℟. O Christ, Son of the living God, have mercy on us.

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Repeat. O Christ, Son of the living God, have mercy on us.

℣. Thou who sitteth at the right hand of the Father.

℟. Have mercy on us.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. O Christ, Son of the living God, have mercy on us.

℣. Arise, O Christ, and help us.

℟. And deliver us for Thy namesake.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O Lord God Almighty, who hast brought us to the beginning of this day, defend us in the same by Thy power, that we may not fall this day into any sin, but that all our thoughts, words, and works may be directed to the fulfilment of Thy will, through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. Let us bless the Lord.

℟. Thanks be to God.

℣. Precious in the sight of the Lord.

℟. Is the death of His saints.

May holy Mary and all the saints intercede for us to the Lord, that we may deserve to be helped and saved by Him who liveth and reigneth for ever and ever.

℟. Amen.

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℣. Incline unto mine aid, O God.
℟. O Lord, make haste to help me. } 3 times.

℣. Glory, etc.

℟. As it was, etc.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, *in secret.*

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Look down upon Thy servants, O Lord, and upon the works of Thy hands, and direct their children.

℟. And may the glory of the Lord our God be upon us, and direct Thou the works of our hands upon us. Direct Thou the works of our hands.

℣. Glory, etc.

℟. As it was, etc.

Let us pray.

O Lord God, King of heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our hearts and bodies, our thoughts, words, and deeds, in Thy law, and in the works of Thy commandments, that now and ever we may, by Thy help, attain salvation and freedom, O Saviour of the world, who livest and reignest for ever and ever.

℟. Amen.

℣. Pray, sir, a blessing.

Blessing. May the Almighty Lord order our days and actions in His peace.

℟. Amen.

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Isaias xiv. 2.

Her time is near at hand, and her days shall not be prolonged; for the Lord will have mercy on Jacob, and will yet choose out of Israel, and save it. And etc.

℣. And Thou, O Lord, have mercy on us.

℟. Thanks be to God.

℣. Our help is in the name of the Lord.

℟. Who hath made heaven and earth.

℣. Bless Ye.

℟. God.

Blessing. May the Lord bless us and defend us from all evil, and bring us to eternal life; and may the souls of the faithful, through the mercy of God, rest in peace.

℟. Amen.

TERCE.

Our Father, etc.

Hail Mary, etc.

Incline unto mine aid, O Lord.

O Lord, make haste to help me.

Glory be, etc. Alleluia.

HYMN.

Come, Holy Ghost, who ever One,
Reignest with Father and with Son,
It is the hour, our souls possess
With thy full flood of holiness.

Let flesh, and heart, and lips, and mind,
Send forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

Now to the Father, to the Son,
And to the Spirit, Three in One,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

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The last verse is sometimes said thus altered in honour of the Incarnation :

Jesu, the Virgin-born, to Thee,
To Father, Spirit, One and Three,
Be praise and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection :

Jesu, our Risen Lord, to Thee,
To Father, Spirit, One and Three,
Be praise and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

Ant., But I have hoped, etc.

33. Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.

34. Give me understanding, and I will search thy law; and I will keep it with my whole heart.

35. Lead me into the path of thy commandments; for this same I have desired.

36. Incline my heart unto thy testimonies and not to covetousness.

37. Turn away my eyes that they may not behold vanity: quicken me in thy way.

38. Establish thy word to thy servant, in thy fear.

39. Turn away my reproach, which I have apprehended: for thy judgments are delightful.

40. Behold I have longed after thy precepts: quicken me in thy justice.

41. Let thy mercy also come upon me, O Lord; thy salvation according to thy word.

42. So shall I answer them that reproach me in any thing; that I have trusted in thy words.

43. And take not thou the word of truth utterly out of my mouth: for in thy words, I have hoped exceedingly.

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44. So shall I always keep thy law, for ever and ever.

45. And I walked at large: because I have sought after thy commandments.

46. And I spoke of thy testimonies before kings: and I was not ashamed.

47. I meditated also on thy commandments, which I loved.

48. And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justification.

Glory be, etc.

49. Be thou mindful of thy word to thy servant, in which thou hast given me hope.

50. This hath comforted me in my humiliation: because thy word hath enlivened me.

51. The proud did iniquitously altogether; but declined not from thy law.

52. I remembered, O Lord, thy judgments of old: and I was comforted.

53. A fainting hath taken hold of me, because of the wicked that forsake thy law.

54. Thy justifications were the subject of my song, in the place of my pilgrimage.

55. In the night I have remembered thy name, O Lord: and have kept thy law.

56. This happened to me: because I sought after thy justifications.

57. O Lord, my portion, I have said, I would keep thy law.

58. I entreated thy face with all my heart: have mercy on me according to thy word.

59. I have thought on my ways: and turned my feet unto thy testimonies.

60. I am ready, and am not troubled: that I may keep thy commandments.

61. The cords of the wicked have encompassed me: but I have not forgotten thy law.

62. I rose at midnight to give praise to thee; for the judgments of thy justification.

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63. I am a partaker with all them that fear thee, and that keep thy commandments.

64. The earth, O Lord, is full of thy mercy: teach me thy justifications.

Glory be, etc.

65. Thou hast done well with thy servant, O Lord, according to thy word.

66. Teach me goodness and discipline and knowledge: for I have believed thy commandments.

67. Before I was humbled I offended: therefore have I keep thy word.

68. Thou art good: and in thy goodness teach me thy justifications.

69. The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

70. Their heart is curdled like milk; but I have meditated on thy law.

71. It is good for me that thou hast humbled me, that I may learn thy justifications.

72. The law of thy mouth is good to me, above thousands of gold and silver.

73. Thy hands have made me and formed me: give me understanding, and I will learn thy commandments.

74. They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.

75. I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

76. O let thy mercy be for my comfort, according to thy word unto thy servant!

77. Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

78. Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

79. Let them that fear thee turn to me: and they that know my testimonies.

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80. Let my heart be undefiled in thy justifications, that I may not be confounded.

Glory be, etc.

Repeat Ant., I have hoped in the Lord; I will be glad and rejoice in thy mercy.

Isaias, chap. lxvi., 14.

You shall see, and your heart shall rejoice, and your bones shall flourish like a herb; and the Hand of the Lord shall be known to His servants, and he shall be angry with His enemies.

℟. Thanks be to God.

℣. Deliver O God, my soul from the sword.

℟. Repeat Deliver.

℣. And my only one from the hand of the dog.

℟. My soul from the sword.

℣. Glory be, etc.

℟. Deliver my soul, O God, from the sword.

℣. Save me from the Lion's mouth.

℟. And my lowness from the horns of the Unicorn.

The Lord be with you.

And with Thy spirit.

Let us Pray.

PRAYER.

Almighty God, we beseech Thee to deliver us from evil, while we place all our confidence in the Divine Hands of Thine only Son, through the same Jesus Christ our Lord. Amen.

The Lord be with you.

And with Thy Spirit.

Let us bless the Lord.

Thanks be to God.

And may the souls of the faithful departed through the mercy of God rest in peace.

Amen.

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SEXT.

Our Father.

Hail Mary.

Incline unto my aid, O Lord.

O Lord make haste to help me.

Glory be, etc.

Alleluia.

HYMN.

O God, Who canst not change nor fail,
Guiding the hours, as they roll by,
Brightening with beams the morning pale,
And burning in the mid-day sky;

Quench Thou the fires of hate and strife,
The wasted fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.

Grant this, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all Glory, Three in One,
Be given in every time and place. Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

Hear, Jesu, Virgin-born, our cry,
With Father, and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host. Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Thee, our Risen Lord, we cry.
With Father and with Holy Ghost,
To whom be praise, here as on high,
On Earth as 'mid the Angelic Host. Amen.

Ant. If I shall walk in the midst of Tribulation Thou wilt quicken me: and Thou hast stretched forth Thy hand against the wrath of thy enemies, and Thy right Hand hath saved me.

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81. My soul hath fainted after thy salvation: and in thy word I have very much hoped.

82. My eyes have failed for thy word, saying: When wilt thou comfort me?

83. For I am become like a bottle in the frost: I have not forgotten thy justifications.

84. How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

85. The wicked have told me fables: but not as thy law.

86. All thy statutes are truth: they have persecuted me unjustly, do thou help me.

87. They have almost made an end of me upon earth: but I have not forsaken thy commandments.

88. Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

89. For ever, O Lord, thy word standeth firm in heaven.

90. Thy truth unto all generations: thou hast founded the earth, and it continueth.

91. By thy ordinance the day goeth on: for all things serve thee.

92. Unless that thy law is my meditation, I had then perhaps perished in my abjection.

93. Thy justifications I will never forget: for by them thou hast given me life.

94. I am thine, save thou me: for I have sought thy justifications.

95. The wicked have waited for me to destroy me: *but* I have understood thy testimonies.

96. I have seen an end of all perfection: thy commandment is exceeding broad.

Glory be, etc.

97. O how have I loved thy law, O Lord! it is my meditation all the day.

98. Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

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99. I have understood more than all my teachers: because thy testimonies are my meditation.

100. I have had understanding above ancients: because I have sought thy commandments.

101. I have restrained my feet from every evil way: that I may keep thy words.

102. I have not declined from thy judgments, because thou hast set me a law.

103. How sweet are thy words to my palate! more than honey to my mouth.

104. By thy commandments I have had understanding: therefore have I hated every way of iniquity.

105. Thy word is a lamp to my feet, and a light to my paths.

106. I have sworn and am determined to keep the judgments of thy justice.

107. I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.

108. The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

109. My soul is continually in my hands: and I have not forgotten thy law.

110. Sinners have laid a snare for me: but I have not erred from thy precepts.

111. I have purchased thy testimonies for an inheritance for ever: because they are the joy of my heart.

112. I have inclined my heart to do thy justifications for ever, for the reward.

Glory be, etc.

113. I have hated the unjust: and have loved thy law.

114. Thou art my helper and my protector: and in thy word I have greatly hoped.

115. Depart from me, ye malignant: and I will search the commandments of my God.

116. Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.

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117. Help me and I shall be saved: and I will meditate always on thy justifications.

118. Thou hast despised all them that fall off from thy judgments: for their thought is unjust.

119. I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

120. Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

121. I have done judgment and justice: give me not up to them that slander me.

122. Uphold thy servant unto good: let not the proud calumniate me.

123. My eyes have fainted after thy salvation: and for the word of thy justice.

124. Deal with thy servant according to thy mercy: and teach me thy justifications.

125. I am thy servant: give me understanding that I may know thy testimonies.

126. It is time, O Lord, to do: they have dissipated thy law.

127. Therefore have I loved thy commandments above gold and the topaz.

128. Therefore was I directed to all thy commandments: I have hated all wicked ways.

Glory be, etc.

Ant. If I shall walk in the midst of Tribulation Thou wilt quicken me; and Thou hast stretched forth Thy hand against the wrath of my enemies, and Thy right Hand hath saved me.

CHAPTER.

Ch. Jeremias, chap. xvii., 18.

Let them be confounded that persecute me, and let me not be confounded; let them be afraid, and let me not be afraid. Bring upon them the day of affliction, and with a double contrition break them, O Lord our God. ℟. Thanks be to God.

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℟. brev. From the mouth of the lion * Deliver me, Lord.—From the mouth, etc. ℣. And from the horns of the unicorn deliver my lowness ℟. Deliver me, Lord.—Glory be to the Father, etc. —From the mouth, etc.

℣. Take not away my soul, O God, with the wicked.

℟. Nor my life with bloody men.

℣. The Lord be with thee.

℟. And with Thy Spirit.

Let us pray.

PRAYER.

Almighty and Eternal God, we beseech Thee to deliver us from all evil, whilst we place all our confidence in Thee through the Divine Hands of Thy Son, who came to save us, and who liveth and reigneth with Thee. Amen.

The Lord be with thee.

And with Thy Spirit.

Let us bless the Lord.

Thanks be to God.

May the Souls of the Faithful Departed, etc.

NONE.

Our Father, etc.

Hail Mary, etc.

Glory be, etc.

Incline unto mine aid, O Lord.

O Lord make haste to help me.

Glory be, etc. Alleluia.

HYMN.

O God, Unchangeable and True,
Of all the Light and Power,
Dispensing light in silence through
Every successive hour;

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Lord, brighten our declining day,
That it may never wane,
Till death, when all things round decay,
Brings back the morn again.
This grace on thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One. Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

Jesu, the Virgin-born, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven. Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The Slain and Risen Son,
Be praise, and glory, as is meet,
While endless ages run. Amen.

Ant. Shew me a token for good, that they that hate me may see, and be confounded, because, Thou, O Lord, hast helped and comforted me.

129. Thy testimonies are wonderful: therefore my soul hath sought them.

130. The declaration of thy words giveth light: and giveth understanding to little ones.

131. I opened my mouth, and panted: because I longed for thy commandments.

132. Look thou upon me, and have mercy on me, according to the judgment of them that love thy name.

133. Direct my steps according to thy word: and let no iniquity have dominion over me.

134. Redeem me from the calumnies of men: that I may keep thy commandments.

135. Make thy face to shine upon thy servant: and teach me thy justifications.

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136. My eyes have sent forth springs of water: because they have not kept thy law.

137. Thou art just, O Lord: and thy judgment is right.

138. Thou hast commanded justice thy testimonies: and thy truth exceedingly.

139. My zeal hath made me pine away: because my enemies forgot thy words.

140. Thy word is exceedingly refined: and thy servant hath loved it.

141. I am very young and despised; *but* I forgot not thy justifications.

142. Thy justice is justice for ever: and thy law is the truth.

143. Trouble and anguish have found me; thy commandments are my meditation.

144. Thy testimonies are justice for ever: give me understanding, and I shall live.

Glory be, etc.

145. I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

146. I cried unto thee, save me: that I may keep thy commandments.

147. I prevented the dawning of the day, and cried: because in thy words I very much hoped.

148. My eyes to thee have prevented the morning: that I might meditate on thy words.

149. Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment.

150. They that persecute me have drawn nigh to iniquity; but they are gone far off from thy law.

151. Thou art near, O Lord: and all thy ways are truth.

152. I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

153. See my humiliation and deliver me: for I have not forgotten thy law.

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154. Judge my judgment and redeem me quicken thou me for thy word's sake.

155. Salvation is far from sinners; because they have not sought thy justifications.

156. Many, O Lord, are thy mercies; quicken me according to thy judgment.

157. Many are they that persecute me, and afflict me: *but* I have not declined from thy testimonies.

158. I beheld the transgressors, and I pined away; because they kept not thy word.

159. Behold I have loved thy commandments, O Lord; quicken me thou in thy mercy.

160. The beginning of thy words is truth: all the judgments of thy justice are for ever.

161. Princes have persecuted me without cause: and my heart hath been in awe of thy words.

162. I will rejoice at thy words, as one that hath found great spoil.

163. I have hated and abhorred iniquity; but I have loved thy law.

164. Seven times a day I have given praise to thee, for the judgments of thy justice.

165. Much peace have they that love thy law, and to them there is no stumbling-block.

166. I looked for thy salvation, O Lord; and I loved thy commandments.

167. My soul hath kept thy testimonies, and hath loved them exceedingly.

168. I have kept thy commandments and thy testimonies: because all my ways are in thy sight.

169. Let my supplication, O Lord, come near in thy sight: give me understanding according to thy word.

170. Let my request come in before thee; deliver thou me according to thy word.

171 My lips shall utter a hymn, when thou shalt teach me thy justifications.

172. My tongue shall pronounce thy word: because all thy commandments are justice.

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173. Let thy hand be with me to save me; for I have chosen thy precepts.

174. I have longed for thy salvation, O Lord; and thy law is my meditation.

175. My soul shall live and shall praise thee; and thy judgments shall help me.

176. I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

Glory be, etc.

Repeat Ant., . . .

5. Shew me a token for good, that they that hate me may see, and be confounded, because, Thou, O Lord, hast helped and comforted me.

Ch. from Isaias, XIV., 2.

Her time is near at hand, and her days shall not be prolonged; for the Lord will have mercy on Jacob, and will yet choose out of Israel, and save it. Thanks be to God.

℟. brev. Take not away my soul, O God, with the wicked.—Take not away, etc. ℣. Nor my life with bloody men. With the wicked.—Glory be, etc.—Take not away, etc.

℣. Deliver me, O Lord, from the evil man.

℟. Rescue me from the unjust man.

Praise be to God.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

PRAYER.

Almighty and Eternal God, we beseech Thee grant us the grace of deliverance from the hands of our enemies, whilst we place all our confidence in the Divine Hands of Thy Son, through the same Lord Jesus Christ, who liveth and reigneth in the unity of the Holy Ghost, one God, world without end. Amen.

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℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

℣. And may the souls of the faithful, etc.

SECOND VESPERS SAME AS FIRST, EXCEPT JUST BEFORE THE MAGNIFICAT.

℣. For Thou hast given me, O Lord, a delight in Thy doings.

℟. And in the works of Thy Hands I shall rejoice. See p. 49.

I have seen the wicked highly exalted, and lifted up as the cedar of Lebanon; and I passed by, and, lo, he was not.

MAGNIFICAT.

My soul doth magnify the Lord:

47. And my spirit hath rejoiced in God my Saviour.

48. Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

49. Because he that is mighty hath done great things to me: and holy is his name.

50. And his mercy is from generation unto generation, to them that fear him.

51. He hath shewed might in his arm; he hath scattered the proud in the conceit of their heart.

52. He hath put down the mighty from their seat, and hath exalted the humble.

53. He hath filled the hungry with good things: and the rich he hath sent empty away.

54. He hath received Israel his servant, being mindful of his mercy.

55. As he spoke to our fathers, to Abraham and to his seed for ever.

Glory be, etc.

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I have seen the wicked highly exalted, and lifted up as the cedar of Lebanon; and I passed by, and, lo, he was not.

PRAYER AFTER OFFICE.

In respect of which Pope Leo X. has granted to all persons who, after saying the Divine Office, shall devoutly recite it on their knees, condonation of the shortcomings and faults committed by them from human frailty in saying the Office.

To the Most Holy and undivided Trinity, to the Manhood of our Lord Jesus Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, power, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. Amen.

℣. Blessed be the womb of the Virgin Mary which bore the Son of the Eternal Father.

℟. And blessed be the paps which gave suck to Christ our Lord.

Then are said the Lord's Prayer and the Angelic Salutation.

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NOTES.

1. Send your name to Monsieur Ducotè, Master-Joiner, Free-Catholic, 104, Rue des Trente six-points, à Toulouse, France.

2. In England, send your name to—

* * * *

3. Each Zelator may make other Zelators and Zelatrices, it is the only way to increase the number of our Associates. Every Zelator's or Zelatrice's List should contain 100 Associates.

4. Print and spread these for the love of Jesus, Mary, Joseph, and our Holy Church for the honour of God.

5. Zelator M——, and Zelatrice M.——, Address—

* * * *

6. The office of Zelator or Zelatrice consists in reading and in giving tickets of Association to the good Catholic workmen, and sending the names of the Associates up to the head centre.

7. No. of Associates.

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.

As far as a hundred.

In the Name of the Father, the Son, and the Holy Ghost, Amen.

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JESUS, MARY, JOSEPH.

Let us help and render reparation to the Divine Hands of Our Saviour.

THE INTERNATIONAL UNION
OF ALL GOOD CATHOLIC WORKMEN
UNDER THE PROTECTION
OF THE DIVINE HANDS
OF OUR SAVIOUR-WORKMAN.

Praised and adored for ever be Our Lord and Saviour Jesus Christ by the worship of His Divine Hands.

Fellow workmen! every one of us may in private, invoke these powerful and Divine Hands. Let every anxious soul in the interest of the Church, and of religion, and of nations invoke every day, and cause to be invoked the Divine Hands of Our Saviour by the following prayer often repeated! and which several Bishops have approved of and have attached 40 days' indulgence.

Divine Hands of Our Saviour, help us!
Pardon O my God! Pardon!

Good Catholic Fellow-workmen,

We know your worth. Let us have a Holy spirit, let us rally to our Standard, and with one heart and one soul unite ourselves to our Holy Father Pope Leon XIII, who at the sight of all the evil caused by the hands of man at the congress of the 3rd July, 1882, cried out "May the Lord tender to us soon His helping Hand, and heal all these evils."

We wish to pray to the Divine Hands of our Lord for the santification of the work of our hands. We wish to pray to the Divine Hands of Our Saviour for the supremacy and exaltation

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of the interests of Jesus Christ and His Church, and for our Holy Father the Pope, and the succouring and elevation of all Christian Nations. Which great things can never be acomplished unless Our Saviour himself put His Hand to it.

We wish to pray to the Divine Hands of Our Saviour in reparation for all the disorders caused by the hands of man; what crimes! Work on days consecrated to holy religion; duels, unjust wars; the murder of souls by corrupt writings, impure painting, and sculpture, the crime of carnal luxury, crimes of injustice, by robbery, cheating, rapine, the usurpation of the goods of others and by sloth; the enemies of Good incessantly forge arms against God and His Church, and Catholic arms remain listlessly at their sides. They do not repair the evil, they do not pick up what is lost.

Good Catholic Workmen!

While we wait for the Sovereign Pontiff to proclaim a feast in honour of the Divine Hands of Our Saviour, let us privately do honour to these same Hands, by saying humbly, and with confidence, each one to himself daily at 3 o'clock, "Divine Hands of Our Saviour, help us, Pardon O my God! Pardon!"

We know that to raise the World, we want first, a focus, and support, that is the Church. 2ndly, a lever, that is work. 3rdly, a force, that is the Divine Hands of Our Saviour, and it is to have this support, this focus, this lever, this force that we will say this prayer daily. With one heart and one soul, with humility and confidence, "Divine Hands of Our Saviour, help us, Pardon O my God! Pardon!"

Finally, do not let us check our Catholic enthusiasm for fear or out of human respect of the false judgments of men, or for any other motive, and let us remember that we are what we are, and no more before God.

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(To put on the doors of a house in the interior).

Porte-Bonheur.

(Good Luck).

DIVINE HANDS OF OUR SAVIOUR

HELP US.

Pardon O my God! Pardon!

N.B.—Many Bishops have approved of, and granted indulgences of forty days for this invocation.

The Divine Hands of our Saviour are the emblems of His power, and of His helping and merciful protection. It was with His Hands He did His great miracles of charity, it was with His Hands, says St. Augustin, that He multiplied the bread in the desert, it was by His Hands nailed to the Cross that He expiated all the great sins of impurity, and the first sin which thrust our first parents out of Paradise, whose hands would not be controlled from disobedience.

Every time we commit a sin, we renew the Passion and Death of our Saviour Jesus Christ, which caused St. Paul to say "That we crucify anew in ourselves the Son of God."

Rather die than commit a sin.

Let us be pure.

O Immaculate Mary pray for us.

A.D.M.G.

PREPARATION FOR DEATH

BY A HOLY LIFE

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1. *Act of Contrition.*—O my God! my Father! I have the acutest sorrow for having offended You, because You are infinitely good, infinitely sweet, and sin displeases You so much. I beg You to grant me the pardon of my sins, all the guilt, and all the remission and the punishment for the sake of the sufferings, and of the merits of Jesus Christ, Your Son, my Saviour, and my Brother, who has shed every drop of His blood for me. I promise You, if You will only help me by Your grace to correct my faults, to fly the occasions of sin, to do penance by prayer, and privations, and works of mercy, and to accept with a serene and holy joy the sufferings of this life, and the pangs of death, which will be the passage into Eternal Life.

2. Hail Mary, etc.

3. *An Act of longing to receive Holy Communion.*—Come! O my Divine Jesus, the true love of my soul, come and take possesion of my heart, I only desire to be united to you.

4. *Act of longing for Heaven.*—How I long, O! most Holy Trinity, to go where I may behold You and praise You, and love You without ceasing for all Eternity. When will this happy day come, O! my Mother Mary, when I may repose on the Divine Heart of Jesus my brother, and on Yours. O! grant that it may not be through me, or my fault that You should be deprived of the sweet recompense of all Your sacrifices for my salvation. O! Jesus my brother, O! Mary my Mother!

5. *An offering of life and of death.*—Jesus, Mary, and Joseph, I give you my heart and my life, come to me in my last agony, may my soul repose for ever in your hands.

6. *A perfect Act of Love.*—Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end, Amen. Alleluia!

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N.B.—It would be well to make this preparation for death several times a day, and to make it known for the greater glory of God, and for the salvation of souls.

PRAYER

To the Divine Hands
to assist the Blessed Virgin
in
holding back the Hand of Her Son from inflicting the severest chastisements upon us.

Praised and adored for ever be Our Lord Jesus Christ by the worship of His Divine Hands.

Sacred Heart of Jesus come to our help, hasten to inflame us with the fire of Your love, and endow us with the grace to commnnicate it to all Souls throughout the world.

Let us think of nothing, but pleasing God alone. Thoughts.
Let us desire nothing ,, ,, ,, Desires.
Let us speak only ,, ,, ,, Words.
Let us look at nothing ,, ,, ,, Looks.
Let us do nothing ,, ,, ,, Actions.
Let us omit nothing ,, ,, Omissions.

Let us live for the love of God alone. To please him alone.

Let us die for the love of God alone. To please him alone.

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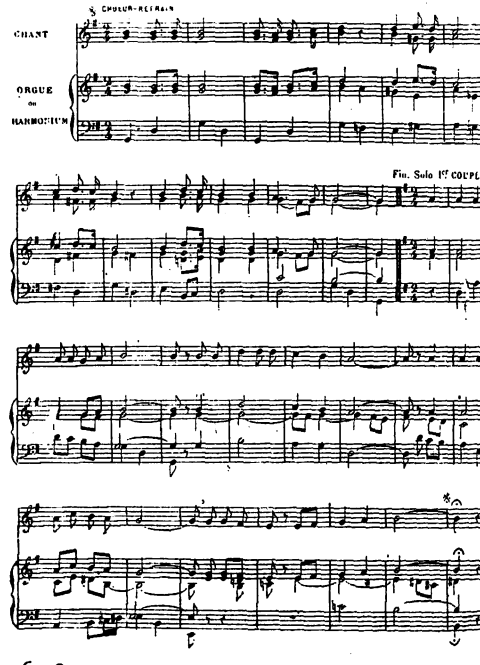
CANTICLES.

J. M. J.

Divine Hands of our Saviour.



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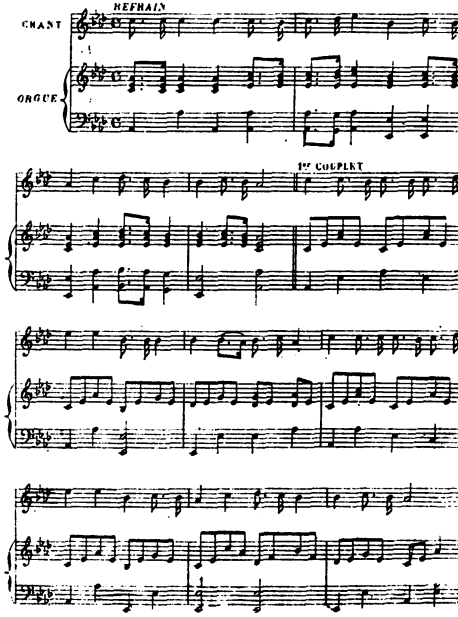
Divine Hands of our Saviour.



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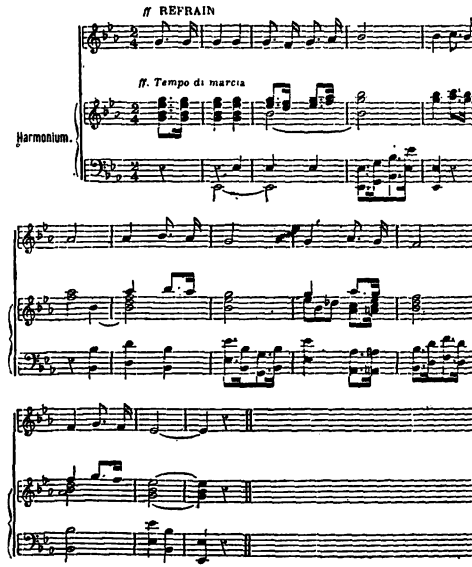
Divine Hands of our Saviour.



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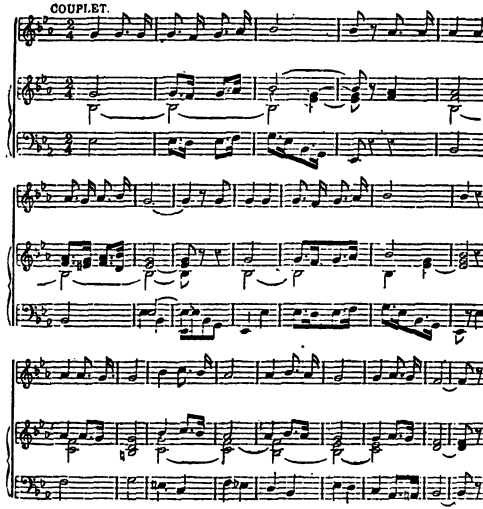

TRANSLATION OF THE WORDS TO BE SET TO MUSIC.

REFRAIN.

Divine Hands of our Saviour help us.
Pardon! O my God, Pardon!

I.

We are in your presence,
Divine Hands of our sweet Saviour
You are all our hope,
Our happiness.
O, gather us all to your heart.
(Refrain.)

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2.

Christians could we misunderstand
Jesus our Divine Redeemer,
Or His Hands which He has shown
To our hearts.
Forgive us! Pardon us!
(Refrain).

3.

Jesus from the height of Your throne
Triumph by Your Hands Divine,
Look at Mary who gives us
To your heart.
Where Jesus receives us.
(Refrain).

4.

Hands of Jesus our hope,
Give man happiness,
Give us all assistance,
And lastly . . . Glory!
Guide us Jesus, Guide us!
(Refrain).

5.

Your Hands from Your Holy Tabernacles
Offer us happiness, God of Love!
Yes! we will publish your miracles,
O Good Shepherd.
Protect us Jesus! Protect us!
(Refrain).

6.

Jesus, take our faithful hearts,
Increase our ardour daily.
Your hands O God! are immortal
And mighty.
Strengthen us, Jesus! Strength.
(Refrain).

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7.
Jesus whose love inflames us,
Our Divine Saviour!
Your Hands impart the flame
Of Your Heart.
Our Saviour, Jesus, save!
(Refrain).

REFRAIN.

Divine Hands of our Saviour, help us, help us!
Divine Hands, help us!

1.
We are in your presence
Divine Hands of our Saviour,
You are our hope
Our happiness.
Gather us! Gather us!
Chorus. Divine Hands, etc., Gather us!

2.
Hands whose Divine caresses
Draw Thy little children,
Bless us with tenderness,
All powerful God.
Bless us!
Chorus. Divine Hands, etc., Bless us.

3.
Hands that calm the tempests,
And tame the boiling waves,
When the storm bows our heads
Hands of our Saviour,
Protect us!
Chorus. Divine Hands, etc., Protect us!

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4.

Hands which gave Holy chalice
To grateful Apostles,
At Holy Sacrifice hour,
With the precious blood
Inebriate us!

Chorus. Divine Hands, etc., Inebriate us!

5.

Divine and bleeding Hands,
We adore you on the Cross,
See our penitent souls.
O King of Kings,
Pardon us!

Chorus. Divine Hands, etc., Pardon us!

6.

By your radiant wounds,
Hands of our glorious Christ
Lead our feeble souls
Unto Thy heaven
Guide us!

Chorus. Divine Hands, etc., Guide us!

7.

Jesus from the height of your throne,
And by Your victorious Hands,
You the God who pardoned
In Your Heart
Receive us!

Chorus. Divine Hands, etc., Receive us!

8.

Ah! encourage our hope
Your enemies now triumph
Over England spread your Hands
And we, her children,
Bless us!

Chorus. Divine Hands, etc., Bless us.

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HISTORICAL AND DOCTRINAL NOTICE

CONCERNING THE

WORK OF HELP AND REPARATION

IN HONOUR

OF

THE DIVINE HANDS

OF

OUR SAVIOUR.

BY THE AUTHOR.

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S. PETER, AND THE HOLY EVANGELISTS OF JESUS, HELP ME!

Castres, 25th July, 1873.

The Devotion of the Sacred Hands of our Divine Saviour.

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At Bordeaux, on the 30th May, 1864, Monday within the Octave of the Most Holy Sacrament, on the eve of the close of the month of Mary, at 3.45 a.m., I looked at the sky. The night had passed, but the weather was gloomy; still I saw the heavens to the north-west suddenly become red. Long rays of light formed in that direction, and were directed towards me. Almost immediately the sky cleared, and became serene; and there appeared two hands, with about half the arms, of an immense size, both marked with blood. The hands bore the Stigmata, and presented themselves under the "symbol" of assistance, that is, open. They were slightly bruised, and rather attenuated. Rays of a golden red colour emanated from the arms and bleeding hands, large at the base and tapering to a point, like a gigantic sword, which seemed to strike my very heart. At once alarmed and consoled, I burst into tears, and cried aloud, "Divine Hands of our Saviour, help us;" adding, as I sobbed, "Pardon, my God, Pardon."

I solemnly affirm that this was the first time of my life, that my heart or my lips had invoked the Divine Hands of our Blessed Lord. I never thought of this devotion. I then said my Office, and afterwards offered the Holy Sacrifice of the Mass, during which celebration our Lord spoke to me, between the two consecrations, in an interior but sensible manner. The voice appeared to proceed from the Sacred Host, and sweetly *struck* my spirit, my heart, and my senses. "My Son," it said, "exhort the Fathers in the Faith to institute a Feast and an Office in honour of My Divine Hands, invoking them frequently in these

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words 'Divine Hands of our Saviour, help us.'" After the second elevation of the Chalice, at the words "*Omnis honor et gloria*," our Saviour said again, "My son, I wish for a Feast in honour of my Divine Hands."

The same day I began to write, almost from the dictation of our Lord, a complete Office, with a Mass, in honour of the Divine Hands of our Saviour. I finished in the month of June, 1864, and sent it at once to the Very Rev. Father B——, praying him to forward it to his Holiness Pius IX., during the course of the month, if he judged it right.

From that time, and especially since December, 1866, I have from time to time implored the Father-General to call me to Rome, in order to commend to his Holiness Pius IX. what appears on the page above, but it would appear that our Lord's time had not come.

I must say that I did not make known to the Very Rev. Father-General all the things which occurred in December, 1866. I should have told him *viva voce* in Rome, but the state of affairs in Rome prevented my trusting so grave a matter to the post Above all, I felt that the manuscripts demanded explanation, perhaps even the *seal of an oath*. I rejoice to declare that I would sign them with my heart's blood, if ever it were pierced by the sword of one of the enemies of the Holy Church, and with my last sigh, had I time to dip my finger in the blood, I would write on the nearest stone, "This is true."—The most unworthy Father P. Campagne, S. J.

"Divine Hands of our Saviour help us."

Observations.—1st. Perhaps it is important to state that my room faced north, and not east; I, therefore, easily saw the sky in the north-west.

2nd. That during the month of May, 1864, I

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preached every evening in one of the parish churches of the town.

3rd. That in 1865 I preached every evening of the same month in the sanctuary of Notre Dâme de Talme, served by the Rev. Oblate Fathers, that in 1866, during the same month, I was employed in another parish of the same town every Sunday and several evenings of the week, it not being the custom to preach every evening in that parish.

That the same happened in 1866. I had also preached the Lent at Lunel.

Since then I have preached, three Lents, at Cette, at Millan, and at Caux, besides giving many missions in the year 1873.

Since that time, measures have been taken in order to obtain the Church's sanction for the public worship of those Divine Hands of Our Saviour. Let us hope that we shall soon hear her voice solemnly invoking the Divine Hands of Our Redeemer to raise the world from the ruins which have accumulated since 1864.

1. From 1864 to 1879, and from 1879 to 1893, I have written to His Holiness, Our Holy Father the Pope to obtain the favour of going to Rome, in order to explain to him this work of help and reparation in honour of the Divine Hands of Our Saviour.

From 1864 to 1879, and from 1879 to 1893, I have prayed and caused to be prayed (as a private worship) to the Divine Hands of Our Saviour to fend off from us the chastisements which are still menacing us, and which are soon going to burst upon us. 1st. Upon *us* if we do not pray to the Divine Hands of Our Saviour, and 2ndly. On *The Holy Church Our Mother* if we do not soon obtain the proclamation of the public worship of these same Divine Hands.

From 1864 to 1879, I wrote often to Rome to announce these misfortunes. In 1879, after I

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received the letter of the Very Rev. Father B——. I wrote my answer the same day announcing the coming chastisements, as the help of the Divine Hands of Our Saviour was refused, and several chastisements happened before the year was over, and that is why at the Congress of the 3rd July, 1882, after several of my letters to His Holiness, our Holy Father the Pope Leon XIII, after having enumerated the evils caused by the hands of men cried out "May it please Our Lord to send us soon His helping Hand, and to heal these evils."

From the 30th of May, 1864, I have never exceeded, nor allowed to be exceeded the limits of private worship in honour of the Divine Hands; the public worship should be proclaimed by our Holy Father the Pope, and I should certainly obtain it if I might only go to Rome. Again after a quarter of a century I beg permission to make this journey with this only object which is of the greatest importance.

2. There is nothing against either Faith, or morals in this action. The worship of the Divine Hands of Our Lord is advantageous to both Faith, and Morals. 1st. To Faith by the remembrance of miracles performed by the Divine Hands of Our Saviour. The Divinity was manifested by these miracles, and S. Augustine said that in the multiplication of the loaves and fishes in the desert that the power lay in the Hands of Christ. (Treatise 24, of S. John.) Remark that it was in 1864 that the Rènan blasphemies sounded through the world. 2nd. Advantageous to Morals by the prayer of help and reparation by the remembrance of the disorders caused by the hands of man which have been already enumerated, and which especially exists in the Pontifical States to make one feel the double necessity of incessantly calling upon the Divine Hands of Our Saviour, to help us and pardon us, and to under-

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take works which may restore us socially, and bring us self-respect and especially to work for the complete liberty of action in the Holy Church which the Pope needs.

3. The devotion of the Divine Hands is not a new one; to convince oneself of this we have only to refer to S. Augustine, S. Bernard, S. Gertrude, S. Theresa, and this is why whilst we are waiting for the Pope to proclaim the public worship the private worship, has been encouraged by so many Holy Bishops and Cardinals, who have indulgenced it, and the little prayer. The Abbé Bion has been a great propagator of this devotion, but has always kept within bounds of private worship whilst awaiting the public proclamation.

Progress of the Devotion of the Divine Hands of our Saviour, from 1864 to 1873.

There is no doubt that many souls have been attracted to the Sacred Heart of Jesus by this devotion. At first Litanies were composed, in which the Divine Hands of our Saviour were implored, through the intercession of all the Saints, to deign to humble the enemies of his Holiness the Pope. These Litanies were at first disseminated in manuscript, from the year 1864; but, later on, were printed and approved by his Eminence Cardinal Donnet, Archbishop of Bordeaux, and his Vicar-General, L'Abbé Fontenan.

2nd Part of this Devotion.

1st. It was again at Bordeaux, that, on the 8th of December, 1866, at 6 a.m. in the same room which I had occupied on May 30th, 1864, that as I was about to make my Meditation, I recited the Little Hours, standing before the statue of the Immaculate Conception, which was on my mantelpiece. An invisible power turned me towards a

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a large "Heart of Jesus," which hung above my prie-dieu. It was a great red heart (padded) with a crown of real thorns encircling it, and golden rays. This Heart had been presented to me after a mission, which I had preached during the whole of May, 1863, at Aubusson (Creuse). My crucifix was on the prie-dieu.

I then saw *actually*, and *with my own eyes*, a person, dressed in a white habit, with a very small cape of the same material and which reached only to the elbow. A black cord round the neck, supported a crucifix, which rested on the breast, a black girdle round the waist, from which hung a black rosary, and sandals on his feet. He held a Breviary in his hand. He was standing half turned towards the great Heart. The prie-dieu was in front of the Immaculate Conception, near to which I was standing, about three yards distant from the prie-dieu. I recognized the features of that man—*it was myself*. Although astonished, I was not alarmed; and a voice, which appeared to proceed from the great Heart, slowly made these words heard by me: "Yes, it is yourself, my son. Go to Rome and establish the Order of the Divine Hands of our Saviour; through which my heart shall be more perfectly known, loved, served, and adored." That was all. The personage vanished, and I prepared at once to go and say my Mass.

After Mass, and during my thanksgiving, I said to my Lord, "How shall this be? I am a Jesuit." And I heard an interior voice which said, "My son, you shall do that, being a Jesuit." I then saw a vast room, plain, but well-lighted, with no ornament but a crucifix, which I saw before me at a distance of about eighteen yards. *Two* men, dressed like the one I had seen before Mass, were at my right hand, in about the third part of the chamber (*sic*). At the right of these men was a group of others, dressed like the first,

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in white, only their heads were covered with large black hats and holding workmen's tools in their hands, such as a hatchet, a hammer, or a pick-axe. A group of little boys were a few paces from them, and these children seemed to be very modest. At my left in the same room were three groups of women, in three different costumes. Those who were at my left hand were dressed in white, with large black veils, which covered the head, and fell very low on every side. They had a black girdle, from which hung a black rosary. These women were kneeling in an attitude of adoration. Those who were beyond them, on their left, stood. They had a cap, resembling those worn by the little Sisters, lightly covered with a veil, which rested on their shoulders. They wore a black cloak which covered them entirely, only it was not quite so long as their ash-coloured dress. Before them was a group of little girls, very pale and wretched-looking. The women of the third group, who stood almost under the right hand of the crucifix, had neither veil nor cloak. The cap which covered their head was also almost identical with those of the Little Sisters of the Poor. Their dresses were ash-coloured, and had the shape of a sack. They also wore a handkerchief (*fichu*) of the same colour on their shoulders. Their girdles and rosary were black, and sick people were at their side. That was the room and its occupants; and then the same voice said, "That is the whole Order of the Divine Hands of our Saviour." They went thus—*twelve* and *twelve*. There are the Brothers of the Order for Orphan Boys, the Nursing Sisters under the Crucifix for the Sick, Sisters for Orphan Girls, and the Sisters of the Adoration. This is all. I do not think it occupied more than five minutes, but all was impressed on my mind as though it had lasted a long time. I had never thought of

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such a work until December 8th, 1866. I have never said one word of it to his Paternity the Very Reverend Father B—, fearing to be too precipitate. Nor until the year 1873 did I speak of the triumph of the Holy Church over her enemies, to his Holiness Pius IX., to some exalted personages, and to the Very Reverend Father-General.

These were the words I addressed to our Saviour :—

1st. "But, my God, You sent Your Apostles forth, *two* and *two*."—*Answer :* "The times are changed ; there is no more the same fervour ; and then Christians were less numerous." "Oh, no!" I exclaimed ; "no longer the same fervour as in A.D. 30, when conversions were so numerous."

2nd. "But, my God, why these costumes of white—these sandals, and these black girdles and rosaries ?"—*Answer :* "Purity, obedience, constancy, strength, poverty, and mortification."

4th. "But these sandals, my God ? during winter, and in the cold countries, these Fathers will be distressed by the cold, whilst they are in the confessional."—*Answer :* "They will take precautions in winter, and in cold countries."

5th. "But to provide for twelve Apostles in a Mission ?" I asked, and this reply was made me. "They will desire great mortifications, both as regards their food, and their lodging. But people will quarrel for the honour of giving them hospitality."

In regard of the Brothers of the Order of the Divine Hands.

1st. "But my God, this costume is not very sensible for working in the fields!"—*Reply :* "Be at rest ; the Brothers will know how to arrange it, so as to work freely."

2nd. "But must they retain their hats on their

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heads? That seems impolite, to me."—*Answer:* "Soldiers, under arms, retain their hats."

3rd. "The Fathers had no hats."—*Answer:* "They will have one out of doors."

About the female religious, I proposed these Questions.

1st. "What will you with the women, who were at my left, Lord?"—*Answer:* "I require them for hospitals, to guard orphans, and as Adorers."

2nd. "But you have these already, Lord," and I received this reply: "I wish for these Religious of my Divine Hands, for the conversion of Infidels."

3rd. "How so?" I asked.—*Answer:* "Sick Infidels shall be converted, and free thinking orphans brought up shall be rescued from their ways."

4th. "But the Sisters of the Adoration?"—"It is thus that the sisters of the second and third groups will take rest, when they are sick: and all the sisters are to form one, and the same order; so that the Sisters Adorers are not fixed as such."

5th. "But the sisters of the second and third categories are not dressed alike?"—*Answer:* "They are not different; only in the house, when occupied with the sick, the nursing-sisters lay aside the veil and mantle."

6th. "Shall the Sisters of the third Category always wear the veil and mantle?"—*Answer:* "They will wear the veil in-doors; but not the mantle."

7th. "But why this mantle for out-of-doors?"—*Reply:* "They are dead to the world."

8th. "The women of the third Category, will then, my God, be in hospitals and in private houses?"—"Yes, my son; in the houses of the poor as well as of the rich."

9th. "But I saw no crucifix on the breast of these women."—"They shall have them both

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at the neck and on the breast, but hidden. They shall shew them to no one, not even the sick; for these, they shall ask for a crucifix in whatever house they may be."

10th. "But both the Fathers and Brothers have them on the breast, and very visible."—*Answer:* "That is different. They must often make use of them in their missions and amongst the orphans."

11th. "These religious women had no books in their hands. Is that because they shall have no choir, nor even recite the Office of the Blessed Virgin?"—*Answer:* "No, on account of their employments; but they may recite it privately."

12th. "But shall the Fathers and Brothers also have no choir?"—*Reply:* "No, on account of their occupations." At length our Lord said, "Go; that is enough for to-day." I therefore returned to my room.

Third Division of the Auxiliary Work of the "Divine Hands of Our Saviour."

Eight days after this, being the octave day of the Feast of the Immaculate Conception, after having made my visit to the Blessed Sacrament, I wrote the Constitutions, of which the following articles would amply suffice to commence the work.

Constitutions of the "Order of the Divine Hands of our Saviour."

1st. The Fathers and Brothers of the Order are not to occupy themselves in any way with the affairs, either spiritual or temporal, of the Sisters of the Order; unless it is to be useful to them, as any strangers might be.

2nd. The Superior General of the Fathers and Brothers of the Order of the Divine Hands of our Saviour shall be chosen for life by the Superiors of all the houses of the Fathers; or, at

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least, by the Superiors of the different provinces, and of the houses of the Fathers and Brothers. The latter shall have a Father Superior in their houses. The Superiors of the provinces shall change the subjects in houses of their provinces respectively, when they judge it conducive to the greater glory of God.

3rd. The (female) superior general of the Order of the Divine Hands for women shall be chosen for life, by all the superiors of the different houses of the religious women of the Order, or at least by the superiors of the different provinces. The Superior General shall name the superiors of the different provinces and different houses. The superiors of provinces shall change the subjects of the houses of their respective provinces as they shall judge useful for the greater glory of God.

4th. As to temporal possessions, the different houses shall be entirely independent of each other; but all the provinces and different houses shall rejoice to aid those which need help. Charity and the development of the Order render this a strict duty.

5th. The Superior General of the Fathers and Brothers shall always live at Rome.

6th. The Superior General of the Sisters of the Order shall also live always at Rome, near the Church of the Janiculum. (It is not I who fixed this abode. I do not know Rome. It was our Saviour who told me.)

7th. Every member of the Order must vow to go *instantly*, without consideration, wherever our holy Father the Pope shall send them—even were it into the midst of the most unhealthy climate. (I only write what our Lord said to me.)

8th. Brothers who know no trade, shall be employed in the temporal service of the Fathers.

9th. The Sisters from love of poverty, mortification, and humility, shall endeavour to dispense with the assistance of lay-sisters. This, however,

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shall not prevent their employing servants, when it is necessary.

10th. All the Members of the Order shall remind themselves each day that they are instituted. 1st. To make the Divine Hands of our Saviour known, loved and implored (prayed) in order that the Sacred Heart may be better known, loved, praised, and adored—for this Order is to lead the world to this Heart (already we have, in fact, since the Litanies of the Divine Hands of our Saviour have been used, as also the various practices of the Auxiliary work of the Divine Hands of our Saviour, we have had the happiness to see many souls attracted to the Sacred Heart). 2nd. For the triumph of the Holy See, for which all the Members of the Order shall be ready to sacrifice their life at any instant, in order to humiliate, or convert all the enemies of the Holy Roman Church, and our Holy Father the Pope, for *as it will be to the end of the world*, there are always souls to be introduced to the Sacred Heart, enemies of the Holy Church, the Papacy, to humiliate, convert; it is necessary continually to pray to the Divine Hands of our Saviour—even to the end of time.

11th. In order to develop their zeal, their perfection, the Members of the Order of the Divine Hands of our Saviour, shall meditate *every morning on the Crucifix;* and every evening on our Saviour Jesus Christ, the source of Charity in the holy Eucharist. Each shall, also, recall every day, the thought of death, of judgment, of hell; whether they exert themselves sufficiently to prevent souls falling into hell, this shall be a point *in their examination each day*. Every day also, all the Members of the Order shall recite a third part of the Rosary, in honour of the Blessed Virgin, for our holy Father the Pope, the conversion of sinners, the extirpation of heretics; they shall pray likewise for those on that day in their

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agony, the deliverance of the souls in Purgatory, for all the needs of the Order of the Divine Hands of our Saviour. They shall have the same intentions, for all their Holy Sacrifices of the Mass, their Communions, all other practices of piety, all their occupations. As for *corporal mortifications*, none beyond those imposed by Holy Church shall *ordinarily* be practised, that on account of the mortifications which they will meet with in the works of the Order, Each can, however, undertake from love to our Saviour, any that may be approved by authority.

12th. *Each day also*, in order to augment their merits, and to encourage themselves they shall say these words—"This is for your greater glory, O my God,"—these: "He who can die, is never feeble."—Many times during the course of the day, they shall remind themselves of these words of our Lord, to Abram, "*Noli timere, Abram, ego protector tuus sum, et merces tua magna nimis.*" "Fear not, Abraham, I am thy protector, and thy reward exceeding great, too great," and those of our Saviour Jesus Christ, after his Sermon on the Mount. "*Gaudate, et exultate, quoniam merces vestra, copiosa est in cœlis.*" (S. Matthew, v., 12.) "Rejoice," and shout for joy, for great is your reward in heaven."

13th. Every week all the Priests of the Order of the "Divine Hands of our Saviour" will offer the Holy Sacrifice of the Mass, and all the other Members will hear Mass and recite the Rosary for the deceased Members of the Order. On the death of any Member, the Priests residing in the province of the deceased will offer the Holy Sacrifice of the Mass, and the Brothers and Sisters will receive Holy Communion for the repose of his or her soul, applying also to the same end the plenary indulgence attached to the recital of the prayer, "O good and most sweet Jesus!" Every week also the Priests of the

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Order will offer the Holy Sacrifice of the Mass, and the other Members of the Order will hear Mass and recite the Rosary for the Founders and Benefactors, both living and dead, of the divers houses of the Order. The Brothers and Sisters of the Order of the Divine Hands of our Saviour will receive Holy Communion at least once a week, and will go to confession every week. The Fathers will go to Confession twice a week, so as to purify themselves more and more, to fulfil more perfectly their holy and divine ministry.

14th. As to the resources of the Order, they are (1) in the Divine Hands of our Saviour, Which multiplied the loaves. "Potestas enim erat in Manibus Christi," says St. Augustine when speaking of this miracle (24th Treatise of S. John), "The Power was in the Hands of Christ." (2) In the devotedness of the Members of the Order.

15th. The Members of the Order will live solely by alms, and the Priest will never take money for any reason whatever save under the title of alms for the wants of the house, or of divers houses of the Order, remembering the words of our Lord, "Gratis accepisti, gratis date" (S. Matthew, x. 8), "You have received gratuitously, give gratuitously." Any inheritance falling to the lot of a Member of the Order shall be employed for the benefit of the House in which the heir happens to be at the time, or for the founding of new Houses.

16th. As regards the founding of Houses of the Order, this will always concern the Superior-General for male religious, and the Superioress-General for female; and it will be necessary to have the requisite number of subjects for the work; they must never be overworked.

17th. The Houses of the Fathers of the Divine Hands of our Saviour must, if possible, consist of eighteen Fathers, so that the twelve Apostles

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together may, without ceasing, pursue their Apostolic journeys. I say, "without ceasing," because everywhere — in towns as in boroughs, and at all times—in summer as in winter, their passage through these places will do much good, and lead many souls back to our Lord. They will, every year, make ten days' retreat in silence and solitude, removed from all ministry with souls for the time being, from July 21st to 31st, Feast of St. Ignatius.

18th. In all large towns the Twelve Apostles of the Divine Hands of our Saviour shall never minister to two parishes at once. After each sermon the twelve Fathers will go to the Confessional. In the evening they will preach to the men only, and after this sermon will again go to the Confessional or in a corner of the church, to hear the men's confessions only. The names of the Fathers will be written on the Confessionals or at whatever place set apart in the Church for the purpose of confession. There will always be at least a board with a "grille," or grating, to separate Confessor from penitent.

As regards the faculties:—Every year, between Easter and the Feast of the Most Holy Trinity, in memory of the words of Our Lord, "*Data est mihi potestas in cœlo et in terra . . . .*" (S. Matt. xxviii. 18;) and of these, "*Sicut misit me Pater et ego mitto vos . . . .*" (S. John xx. 21.) The Superior-General of the Divine Hands of Our Saviour will very humbly beg our Holy Father the Pope to grant to all the Priests of the Order all possible faculties for the greater good of souls.

19th. As to charity, prudence, exterior modesty, silence, and cleanliness, the members of the Order will observe the ordinary rules of religious communities on these points; and to enable them to easily put these virtues into practice, they will

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often say these words, "God sees us! God hears us!"

20th. All the members of the Order will read, or hear read, these twenty articles every Saturday, and will never allow one single word to be changed; for that purpose they will place them under the protection of the Immaculate Conception.

Divine Hands of Our Saviour, succour us!

Divine Hands of Our Saviour, deign to humble the enemies of Holy Church and of our Holy Father the Pope!

Divine Hands of Our Saviour, deign to send a very large number of great saints, powerful in word and work for the conversion of nations!

Divine Hands of Our Saviour, convert all sinners, take them unto Your Sacred Heart, deliver the souls in Purgatory, especially those who have most loved our Holy Father the Pope!

Divine hands of Our Saviour, bless the children, succour the poor, cure the sick and receive the souls of those in their last agony.

Divine Hands of Our Saviour, succour us, protect us, defend us, lead us!

All this being known, we can, it seems to me, apply to the auxiliary work of the Divine Hands of Our Saviour, these words of Mgneur. de Ségur: "Any undertaking which leads souls to Our Lord Jesus Christ, comes from God and leads to God."

Praised be Our Lord Jesus Christ!

Pierre Campagne, S.J.

Castres, July 28th, 1873.

Here is a note dated March 12th, 1867. I have not yet made it known:—

After eleven in the morning I was in the domestic Chapel of the Residence of Toulouse,

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Rue des Fleurs; Our Lord said to me:—"Pray well, that prayers and mortifications be offered up so that those with whom rests the decision about the auxiliary work of My Divine Hands may act just as they would wish to have done at the hour of death. Let nine days be spent in observing every point of the rule; in saying no unnecessary word, giving no unnecessary look, taking no unnecessary steps, not dwelling on a single thought useless for eternity, And if after these nine days, so passed they can say in the presence of the Crucifix and here, of My life, wholly given up for the triumph of the Holy See, 'Yes, we declare it! Illusion!' Then believe it; but this will not happen; suffer still!" "Yes, O Jesus," this was my sole reply, "Yes, O Jesus!" I went up to my room, to write down this rule of perfection dictated by Our Lord to guide the decision to be passed on the auxiliary work of His Divine Hands.

This, Reverend Father, is what I have to make known to his Holiness Pius IX, desirous of nothing save to obey, suffer and save souls despite my great unworthiness.

Pierre Campagne, S.J.

Castres, July 28th, 1873.

Observations.—Our Lord had often said to me, before that time, and has also said since: "To pray to the Divine Hands will be the means of salvation during the persecutions of Holy Church, before her great glorification on earth and full triumph in Heaven." The auxiliary work of the Divine Hands of Our Saviour is therefore for all time, to the end of the world.

On May 5th, 1869, I wrote to his Holiness Pius IX. that the end to be attained by the auxiliary work of the Divine Hands, was the

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triumph of Holy Church over her enemies, and the promoting the devotion to the Sacred Heart of Jesus. The tender and divine Heart of Jesus must be manifested by the manifestation of His Divine Hands, which He made use of to succour the unhappy or the weak. I begged his Holiness to summon me to Rome so as to explain all to him, in person.

I had previously written to beg his Holiness to grant 300 days' indulgence to the ejaculation "Divine Hands of Our Saviour!" and a plenary indulgence once a month to those who had said it daily and would receive Holy Communion for the end proposed by the auxiliary work of the Divine Hands of Our Saviour.

Previous again to this, in June, 1864, I had written to apprise his Holiness of the event which took place on May 30th, 1864, and of the office written as if by divine dictation; but as I have heard this year 1873, my letters never reached his Holiness.

Until I can see the Holy Father, we may rejoice to see the Divine Hands of Our Saviour driving souls to seek refuge in the Sacred Heart, in His Holy Mother, and in the saints—to whose shrines crowds flock in pilgrimage. But humiliations are still needful and always will be, so that men throw themselves into the Sacred Heart in as great numbers as possible: the very sight of the whip makes children good; but after receiving a taste of it, they throw themselves with greater contrition still on the hearts of their mother, father or friends. This accounts for the pilgrimages to the Most Holy Virgin, to the Sacred Heart, to S. Joseph, to S. Labré, etc. Let us, then, always pray to the Divine Hands of Our Saviour, by all the saints of the litanies which Our Lord has given me, for the humiliation of the enemies of Our Holy Father the Pope, and

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by the exercises of piety designated in the practice of the devotion to the Divine Hands, in the form of association; for the number of those who go to the Sacred Heart and to the Most Holy Virgin is still very small, when compared to the millions who remain enemies of Our Lord Jesus and of His Holy Church!

Let us pray, then, to the Divine Hands of Our Saviour, let us spread this devotion, let us form sections, as the pages on the practice of this devotion, indicate; and let us often exclaim:

"Divine Hands of Our Saviour, succour us!"

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THE WORK OF THE HANDS.

THE WORK OF THE HANDS.

Though we might have doubted as to the necessity of undertaking this little work, such hesitation is no longer possible now that it is so near its completion.

The title may appear strange at first sight, but it has been suggested by an eminent religious, who strongly advised the immediate publication of this article, as an incentive to the devotion of the faithful.

A recent apparition of our Lord seemed to prescribe to the world this devotion to His Divine Hands.

When our first parents lived in the garden of Paradise, innocent and happy; when Eve, bright and beautiful, received the daily homage of the created world, her guilty hands were raised to pluck the forbidden fruit, so fatal to mankind; and from that moment manual labour was imposed on fallen man; the hands were condemned to expiate the crime which they had committed: slaves of the body, henceforth they knew no rest, until the coming of Christ.

The Infant Jesus! Here at least the Innocent and Divine Hands should be exempt from the common law of labour, consequent on sin. No! His love for us willed otherwise. From His tenderest years, those Little Hands had grasped the rough tools of an artisan, thus sanctifying the workman's daily toil, and sweetening the hardships of man's fallen state. The Human Hands

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of Jesus heralded the work of His public life by that of expiation in an obscure and hidden life. Labour preceded miracles. Such was the honour paid by Christ to manual work. We have seen what an important part the Divine Hands play in His public life. They are raised to bless and cure. Again in the Passion the hands resume their former task: they are stretched out to embrace that wood, carved of yore, in the house of Nazareth; and this wood is the Cross, the instrument of death and salvation, the instrument of supreme and Divine labour. Christ supports and carries it, before extending His Hands to receive the nails. The Cross is raised, bearing its precious weight. During those long hours of patient agony, do the Divine Hands bear the Body of the Martyr-God. Here, then, was the last labour of that Love which was unconquerable and infinite even in death. Jesus dies; but His Hands remain at their post, sustaining the lifeless remains of the Redeemer, until the moment when the weeping disciples take the place of the cruel executioners, and, in tears, take away the Divine Body. The virginal hands of Mary at last are allowed to hold her beloved Son once more, whilst she whispers as she bends over His bleeding Wounds, the Alleluia of Inspired Sorrow. But what have they not done since that time, those Divine Hands, always extended towards suffering humanity, to console; towards guilty humanity, to forgive; never tiring, the faithful instruments of grace and forgiveness!

Like her Son, Mary ever shews herself with extended hands. After a celebrated apparition, a happy convert once said, with emotion: "Her hands speak." Yes, truly; and their sweet language surpasses the eloquence of the most illustrious preachers; they reveal, in the most ineffable way, the beauties of heaven.

"What hast Thou said, O good Master? 'Ask

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and you shall receive.' Your Hands preach to us unbounded confidence. 'They are as a tower,' says Holy Scripture, 'filled with precious stones and gold,' and it was Your will they should remain pierced, to necessitate the effusion of graces which Your love reserved to supply our poverty." It was thus the Cardinal Desprez, Archb. of Toulouse, expressed himself, in a pastoral letter of the 17th of June, 1889.

What more is there to say after such a sublime exclamation of a holy priest, in a transport of love at the sight of so *many* miracles performed by the Divine Hands! Alas! we are not in heaven. The world, so full of jarring tumults, reminds us that our sojourn on Mount Tabor must be of short duration. Look around, and see the actual work of human hands in our present century. How *many* are employed in the Master's service? Only a few! And even that small number is impeded by guilty hands, the instruments of Satan, who profane the Crucifixes in the presence of innocent children, persecute religious communities and drive them into exile, whilst the most revolting sacrileges are perpetrated against the Blessed Sacrament in our very midst.

Again, there are hands that lie idle, while there is work to be done. To these may be applied the words of an eminent preacher: "They undo the work of God the Life Giver. The very name by which they are designated, serves to condemn them; 'Fainéant.'" How many people are there in our day who seem rather to vegetate than live; who neither think nor work; whose days are passed in a kind of torpid state; who may be likened to the lizard lying in the sun, rather than to rational beings endowed with intellectual faculties! There they remain until the rays of the Divine Sun of Justice shall reveal to their awakening souls all that they *might* have done.

"Our society lies sick," writes our eloquent

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correspondent. "O Divine Hands of Jesus. come to its aid! There are some who would stay his hands, and prevent them from acting: O Divine Hands of Jesus, deliver the Sovereign Pontiff and Thy Church from the hands of their enemies!"

The Devotion to the Hands of Jesus is the lever which will raise the world. Whenever a striking event takes place, Christians have but one significant word to explain it: "The Finger of God is here." This is why we bow down before the mysterious decrees of Providence. Let us bless these chastisements, and accept them joyfully as so many graces: these trials purify humanity, in order to conduct souls to heaven by the Hands of Jesus.

II.—OBJECT OF THIS WORSHIP.

1st.—To safeguard our belief in the Divinity of Christ.

2nd.—To defend the rights of the Church and the liberties of the Holy See.

3rd.—As a powerful and efficacious protection against communism and socialism, and against all subversion of order in civil societies.

It is, in a word, the salvation of the Church, of the nation, of families and individuals.

In the midst of the calamities which oppress us, we ought to implore the help of the Divine Hands of Our Blessed Lord, who with them has performed so many miracles to manifest His Divinity and the overwhelming love of His tender Heart.

The following are instances cited in the Gospel,

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by which the power of those Sacred Hands is manifested:

They touch the leper, and immediately he is cleansed. (S. Matt. viii., 3.)

S. Peter walks on the water, is afraid, and begins to sink, when Jesus stretches forth His Hand, and the Apostle is safe. (Matt. xiv., 31.)

Jesus touches the eyes of the two blind men, and immediately they see. (Matt. xx., 34.)

Jesus touches the hand of S. Peter's mother-in-law, and instantly the fever leaves her. (Matt. viii., 15.)

Jesus imposes His Hands on the woman bowed together with a spirit of infirmity, and immediately she is made straight. (Luke xiii., 13.)

All they that had any sick with divers diseases brought them to Him, but He, laying Hands on them healed them. (Luke iv., 40.)

Jesus entering into the house where the damsel was, and taking her by the hand, commanded her to arise, and immediately she rose up and walked. (Mark v., 41.)

And Jesus came near and touched the bier of the Widow's son of Nain, and he that was dead sat up, and He gave him to his mother. (Luke c. 7, 14.)

And they brought Him young children that He might touch them, and Jesus, laying His Hands on them, blessed them. (Mark x., 16.)

The Divine Hands of Jesus multiplied the loaves in the desert (Matt. xv., 36), and S. Augustine explains how he did it in these words: "The power was in the Hands of Christ." (24 Treatise on S. John.)

This devotion to the Divine Hands once established, its practice in times of trial and calamity will cleanse all spiritual leprosy, give sight to the blind, still the tempest of the soul, calm the fever of passion, strengthen the weak, and finally, by humbling the enemies of the Church, dispel the

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clouds which obscure her, and thus restore peace, for God's greater glory and the salvation of souls,

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III.—REASONS WHY OUR LORD SHOULD WISH THIS DEVOTION TO BECOME BY AUTHORITY PUBLIC IN THE CHURCH.

1. Because the Divine Hands as well as the Sacred Heart should be distinguished from the other parts of the Sacred Humanity, on account of—

Their importance in the human organism.—Aristotle says the hand is the organ of organs. Deprived of hands a man would be excluded from following a profession in society. When we pray with arms extended in the form of a cross, as if to bring down heaven upon earth, we owe it to our Creator, who has given us our hands and arms, to work for His glory and the good of souls.

Their significance.—The Hands of Jesus are the instruments of His charity and the symbol of His active zeal. The Hands of Jesus performed many acts of charity. They were extended to bless, raised to heal and to cleanse, put forth to multiply the loaves in the desert; for, as S. Augustine says: "Power was in the Hands of Christ." (24 Treatise, S. John.) With His Hands Christ washed the feet of His disciples on the eve of His Passion, and distributed the eucharistic bread.

Their share in the Redemption.—Extended, transfixed, fastened to the cross, they were the instruments of reparation to the offended majesty of God, for the crimes committed by the hands of

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wicked men. They gave us the crucifix, the source of so much consolation.

Ah! who can ever sufficiently praise the marvels wrought by those Divine Hands? Can our lips refuse to repeat with S. Bernard: "O Jesus, take me to Thy Arms. Most Holy Hands, I embrace you. May Thy Sacred Hands, O Jesus, defend and support me in the hour of peril"? (Prayer to the Hands of Christ.)

2. Our Lord wills this devotion in memory of His Divine Humanity, especially in these days when his Divinity is Denied, and to excite souls to love His Sacred Heart, by recalling the many acts of charity performed by these Divine Hands.

3. Again our Lord wills this devotion in order to bring back souls to His Eternal Father; "for all that draws men to Jesus Christ comes from God and leads to God." (Mg. de Ségur).

4. He desires this devotion for the safety and dignity of His Church and her Head upon Earth. This is the point upon which the religious chiefly dwells and repeats incessantly since 30th May, 1864.

5. Finally our Lord wills this devotion to repair the many evils caused by the hands of men. Let us again remind ourselves of the crimes daily committed—servile work on days consecrated to God's worship, duels, unjust wars, murders, sins of injustice, of sensuality, corruption of morals by literature, by painting, and by sculpture; in a word, innumerable are the weapons which are used against God and his Church whilst Catholics look on with arms crossed, without a thought of reparation!

Ah, most Holy Hands of Our Redeemer, help us! Pardon my God! Pardon! O Jesus! put forth Thy Hands to save, purify, and raise us above the things of earth.

At the sight of so many evils caused by the hands of men, let us exclaim with our Holy Father

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Leo XIII.: "May it please our Lord to extend His Hand to us, and remedy the miseries which surround us." (Consistory 3rd July, 1882.) With one heart and one soul, let us cry, with great confidence and humility: "Divine Hands of Jesus, help us! Pardon my God! Pardon!"

May Jesus Christ be everywhere praised by the public worship of His Divine Hands, subsisting in the person of the *Word*, and therefore to be adored with the same supreme worship. Let us be inflamed with love for our Lord Jesus Christ, whose Divine Hands have performed so many marvels. Let us invoke them during Mass, in our Communions and visits to the Blessed Sacrament, when making the way of the Cross, frequently repeating: "Divine Hands of Our Saviour, help us! Pardon, my God! Pardon!"

IV.—LET US AGAIN REMIND OURSELVES OF THE PROMISES MADE BY OUR BLESSED LORD IN THE MOST HOLY SACRAMENT (1867).

"Proclaim to all men the innumerable graces I have prepared for those who honour My Divine Hands.

"I will strengthen those who invoke My Divine Hands.

"I will cure many sufferers who invoke My Divine Hands.

"I will succour the agonizing who have invoked My Divine Hands.

"I will quickly deliver from Purgatory the souls who during life invoked My Divine Hands.

"I will convert sinners for whom the help of My Divine Hands has been invoked.

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"I will bestow temporal goods on poor families who have invoked My Divine Hands.

"I will deliver from all danger those who have invoked My Divine Hands."

V.—PRACTICE FOR THIS DEVOTION.

The different works and prayers (which have much spread during the last 29 years) may be practised in the following manner:

1. To make this devotion fruitful, it would be well to form groups of 7 or of 30 persons, representing the days of the week and of the month, so that they may practise such acts of devotion as hearts fired with love of our Lord so easily suggest.

The groups may be thus divided:

1st, of Communions; 2nd, Masses; 3rd, Via Crucis or the Stations of the Cross; 4th, Visits to the Blessed Sacrament; 5th, Rosaries of the Blessed Virgin.

2. The Litanies and Rosary of the Divine Hands for the intention of this work, may be said after Mass and during the visit to the Blessed Sacrament This devotion well practised, especi- in Religious Houses, would cause the Sword of Vengeance to fall from the Divine Hands, and would be replaced by most abundant blessings.

3. Penance. Out of love for our Blessed Lord, to mortify ourselves, and control ourselves, and always deny ourselves, to expiate and repair the evils committed by the hands of men throughout the world. We must do penance! Let us not be cowards!

N.B.—The Rosary of the Divine Hands is recited on the ordinary beads, repeating on each one: "Divine Hands of Our Blessed Lord, help us! Pardon, my God! Pardon!"

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Prayer to the Divine Hands of Our Lord, through the Saints, is the most efficacious means of being heard.

Devotion to the Divine Hands! May it be known and practised in these days throughout the world. It is the confirmation of the devotion to the Sacred Heart of Jesus. All the benefits bestowed by the Divine Hands issued from the Sacred Heart, the symbol of Love. The Divine Hands are the instrument of that Love in action, the symbol of the ardent zeal and tender mercy of Christ.

When we invoke the Sacred Heart and Divine Hands of Jesus, it is always to our Blessed Lord that we pray. Ah! could we but fathom the treasures of grace contained in this devotion!

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"ENGLAND,

OR

THE GREAT RETURN."

BY THE

REV. PÈRE IRÉNÉE MARIE PIERRE,

MISSIONARY.

In the hours of pain to soothe our numerous sorrows,
" It is you, oh Angel of Hope, who raise the courage of the unhappy."
" Ad béla dan."

VIGILANS.

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N.B.—This curious old Manuscript was forwarded anonymously from Paris to the Editor, who has only attached it to this booklet because it seems to bear upon the same subject. It appears to be that of a mediæval seer or medium like Nostradamus and is too interesting to be thrown away. No name is attached but Vigilans, and "A Voice dictated this to me." The Editor is not responsible for any of the sentiments therein, and does not even profess to understand a great part of it.

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TO

MY FRIENDS,

HISTORIANS,

POETS,

AND

PHILOSOPHERS

IN

ENGLAND.

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I.

The day has dawned! I have seen a new Heaven and a new Earth! I have seen England proceeding from God, and descending from Heaven, adorned as a bride to meet her bridegroom. And a voice came from the throne of God saying, "Behold the tabernacle of the Lord is with men, and He shall dwell with them, and they shall be his people, and God himself, abiding in their midst, shall be their God!" This great nation, the Queen of Lands and Seas, has mourned long enough! There shall be no more tears now, nor anguish, nor death. The nations shall walk in peace and rumours of wars shall cease, because the saints of this glorious Isle have united the hearts of their fellow countrymen and, by their prayers, have caused light to shine upon their souls.

II.

The time approaches! The good and the wicked are showing themselves in the City seated on the great Sea! Let him who is filthy be filthy still! Let him who is just be just still! I suffer and I am happy. I have seen those who were in darkness return to the light, and their recompense was unbounded. All have washed their garments in the blood of the immaculate Lamb, and all have a right to the Tree of Life!

I have allowed a long time to elapse without announcing these truths, but woe, woe be to me if I should delay any longer. The arms of the Cross would not receive me in their embrace, and the light of heaven would be changed to darkness!

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III.

The Great Babylon, the Mother of the fornications and of the abominations of the Earth, has fallen! She has been reduced to ashes, and the sword of God shall remain suspended over the river of the plain! The five, who were dead, have risen again! The mountain of the living will ever proclaim their strength! The people of the great Isle will wish to follow in their steps, for love begets love. They will all have the same aim, they will fight under the same banner and combat the same enemy, the Dragon, and they will conquer him, because they shall have the Divine Hands of God.

IV.

The Kings of the Earth shall weep over Babylon, and remembering their past joys, they will strike their breasts in sorrow. The merchants of the land will mourn, because none will buy their merchandise of gold and silver, and of precious stones and pearls, of fine linen and purple, of silk and wool, of perfumes and incense, of corn and wine, of sheep and horses, of chariots and litters, of rare fruits and viands.

And all men will cry aloud to each other, "What has befallen this vast City? She who enriched with her opulence all those whose vessels ploughed the ocean, wherefore has she come to ruin?"

Her theatres have disappeared, her comedians no longer make merry! A fruitful land produces a tree, it is the tree of love, under the shadow of which human hearts can rest and weep tears of happiness!

The banners have lost their colours! The Heart and the Hand of God lead to glory.

A voice is heard crying "Help, Help!" The mighty ocean hears it, the sea and the land echo it. The same voice is heard again crying "Help,

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Help!" and the sea and the land cry out, "It is the voice of our Father!"

V.

She is grand, she is fair, this Island, seated on the vast waters! she fears not the tempest. In her dominions are many white trees; and those, who rest under these, are the faithful ones. One of these trees rises far above the rest which surround it; and He, who judges and combats justly, is standing beneath this tree. His eyes shine like balls of fire; on his head are many diadems; and he bears, on his brow, a name written in letters of silver; a name of four letters, forming two separate syllables: Al-On!

VI.

The city of peace is delivered up to the enemies of the world! She will be restored by a righteous sentence; and will be re-established in her peace by the Just One. The wicked and ungodly, who inhabit her, shall all perish together, and those who have abandoned the truth to follow after lying, shall be consumed with the fire which will devour their entrails. They will be confounded by the very deceivers to whom, in their folly, they have sacrificed themselves: who will rise up against them. They shall be ashamed of the gardens and palaces which they had chosen as the scenes of their abominable festivals.

VII.

Many nations will flock to this great Island, saying: Let us go to the hills and to the house of our Father! There, God shall teach us His ways; and we shall walk in His paths; because thence, the word of the Lord has gone forth, and has spread through all the earth.

Poor desolate one! thou who hast been so long tossed by the tempest, and without consolation;

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I myself am about to put all the stones of my house in their midst; and with thee will be my abode. All thy children will be enlightened and strengthened by the bread that they will eat.

He who holds the keys; and he, who wields the sword, desire thy happiness. The first shall possess thy heart and thine ears; the second thy lips and thine arms.

VIII.

The blind have their sight restored; and their path is made straight to them! The snows descend from heaven and quench the thirst of the great nation. The daughters of this Isle are rich in fat flocks; many husbandmen traverse the seas to salute these daughters. Thou it is, who hast created the workers who kindle the roaring furnaces, and cause the waters to ascend in steam, who, with thy Colonies, hast encircled the world in which space is unknown to thee, and now, thou sittest as a queen, and thy teachers make themselves as little children; in humbling themselves they become great; and those who listen to them grow in knowledge. The light has shown itself in the heavens and the land of green hills has clapped its hands for joy.

IX.

The Isles flowing with honey shall nourish the whole world! Bryt shall be faithful; she shall possess the keys, during twice three moons,—Kymru, Lloügr, Al-Ben, Erin, Courage; eat the bread of life. Bryt, ever-spreading Isles, Bret the Greater, Bret Roman, Bret of the Barbarians, Bret the Lesser, you shall all be one.

Awake! stretch forth! Bret you shall bring forth Kent and Sussex, the Atrébates, and the Trinobants, the Duntriges and the Angels, the Ancalites and the Dumnoniens, the Vactis and Cassiteridos! Bret will be fruitful amongst the

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Silurians, and Démètes, Ordovices and Mona! Max Cæsar will labour among the Cormaviens and the Dobrui, the Brigantes and the Parisians, the Caraniens and Monobia.—Bret of the Barbarians, look! Flavia is prolific, the Scènes, the Casses, the Bagandas, the Génanicus, the Belgians, the Segontriques, the Catyeuchlanes come from her!

Valentin gives thee the Ottacicus, the Selgoves, the Navicutes, the Dammiens, the Meates! Caledo gives thee the Cimbres, the Picts, the Cornabiens, the Horestes, the Attacots, the Ebrides, the Emodes, the Orcades and Thulé! Bret the Lesser! look at thy gifts! the Scots and the Ménagriens, the Carènes, and the Corinndes with the Lyges.

And in the midst of these nations I see Durosernum, Dubris, Londinium, Durnovaria, Isene, Silurium, Maridamus, Legantium, Deva, Eboracum, Lindum, Camboritum, Venta, Belgarum, Alata Castra, Victoria, Devana, Regia and Eblana.

Bryt! Look! He who hold the keys, opens the door; and all thy children enter and weep for joy.

X.

I heard the glorious voice of the Lord. He cried, "Woe!" and hurled thunderbolts around Him! I saw a whole nation, on their knees, and in the midst of this crowd was a king stretched in the dust, with blood streaming from his mouth. And the people rose up and looked on the Lord, and a hymn burst forth from their lips! Thus they sang, "O God, Thou art good, Thou art Great and powerful; Thou hast shown mercy to us, we were in the snares of the wicked one; Thou hast given liberty to the children of Thy holy mountain; Glory be to Thee for evermore! May the standard of love and of power, ever guide

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our steps; and may our enemies be confounded for ever. *Deo gratias!* He who bears the keys, also bears the world! *Deo gratias!* The light of heaven is sweet, and the rock is fertile! *Deo gratias!* The vast ocean is covered with mighty ships in which Your saints go to carry the gospel to other nations. *Deo gratias!* The light of Truth will dawn on lands which have long lain in darkness, these will be a new heaven and a new earth. *Deo gratias, Deo gratias!*

XI.

Then upon the banks of a great river were thousands of happy poor, on whose features was depicted a calm peace. They were fed on a Bread which nourished and fortified them, and for which they ever hungered. The faithful missionaries dispensed it to them, saying, "This is the Bread which strengthens, this is the Bread of Immortality.

XII.

The rising sun had chased away the darkness of the night, the white walls of Sussex shone like the snow. Some fishermen coming forth from their dwellings, said to me; "*Deo gratias!*" I replied; "*Deo gratias!*" thus we saluted each other. As I looked upon the landscape before me, one of them thus spoke: "Thou art a stranger, is this the first time thou hast seen Sussex? thou hast not, then, travelled over our country of verdant hills, thou art not acquainted with the Isles of honey, thou art not a child of Bryt?" But I kept silence! "Thou dost not answer," said he. I wept. "Stranger, weep not," continued the fisherman, "here we are all brethren; from Launceston to Cardiff, from Greenlau to Tralee, from Scilly to Murray, from Shetland to Leinster, from Roscommon to Galway, we have one father, he who holds the keys! wouldst thou wish to accompany us? thou wouldst be happy; we are

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going fishing for our Master of Démètes! and he will recompense us." "I love thy Master," I replied; "Gaëls is my brother; my father would welcome him." "I see no longer a stranger in thee," said the fisherman, "I desire to follow thee; wilt thou take my companions with me?" "Yes, come with me; let us go to Londinium!"

XIII.

Let us walk in the way of God, let us follow the holy paths: He who is impure cannot enter there: for *you*, it will be a straight path; even the ignorant can walk in it without stumbling.

No wild beasts can lurk therein. The children of Britain when once they are delivered, will enter on the way of the Lord; and will chant the praises of the *living* Bread; and basking in the sun light of the City of the seven hills, they will be filled with rapture; and sorrow and mourning will be banished from their hearts. Kent sent Cædwalla; and the City of the seven hills received the pilgrim; he who carries the keys made him a child of God and of the Church; and since the harvest month of the year 697, the body of the happy warrior-king reposes, with his sceptre of successor to Centwin, under the roof of him who holds the keys.

XIV.

The Angles were called *Angels* by Pope Gregory. S. Augustine and S. Paulinus carried the Gospel to Canterbury and York. Sigebert and Felix turned towards East Anglia, which had been prepare by the convert Edwin. The King of Sussex, persuaded by Wulphère, declared himself a follower of God his Redeemer, and of his Vicar.

XV.

"Cædwalla, Cædwalla!" exclaimed the fishermen who accompanied me: "S. Gregory

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the great! and ye holy companions of the monk, behold your conquests! Cæadwalla, Cæadwalla! Sergius extended his arms to thee, thou tookst the pilgrim staff and found thy happiness, and, now at rest, thou awaitest the coming of Kent, Sussex, Norwich, Derby, Whitby, Orkney, Lewis, Wigton, Douglas, Bangor, Cardiff, Falmouth, Wight, Winchester, Antrim, Dublin, Balina, Cork, Wicklow! Cæadwalla, Cæadwalla! pray for us!" "The Angles love him who sent *Angels* to them; and, in their turn, the Angles will become *Angels!* Gregory and Sergius pray for us! Cæadwalla, Cæadwalla! thou whom Sergius made so great, pray for us, pray for us!" And one of our companions exclaimed, "And thou, Apostle King of the Northumbrians, do we forget thee? No, no! the gratitude of thy subjects will ever cause them to remember thy last words. Oh, Oswald! repeat once again these words, 'May God have pity on the souls of my people!' and we will all respond Amen and Amen!"

XVI.

"Londin! Londin!" cried with a loud voice my companions. "Mellitus, Mellitus! pray for us, pray for us! Saberet, pray for us!"

XVII.

A procession of twelve hundred monks passed near us! They carried palms in their hands, and they chanted the "Gloria in excelsis Deo!" At each twenty steps they raised their palms towards heaven, and repeated the "Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis!"

A king marched at their head! One of the monks, looking timidly at us, said, "Come, approach him, he is King Ethelbert; follow, and you will see another, his nephew Saberet!" We also joined with the monks in chanting the

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"Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis."

XVIII.

After a march of an hour we arrived at a monument of majestic proportions. "It is a church, is it not?" said I to one of my companions. "It is Westminster," replied he. I trembled with excitement. "Westminster!" cried I, and tears gushed into my eyes. We entered with the monks. "Westminster! Westminster!" cried a voice from the depths of my heart. Absorbed by this voice, I scarcely noticed the magnificence by which I felt that I was surrounded. Again the voice repeated, "It is Westminster!" With my eyes bathed in tears, I turned towards the altar. He who holds the keys stood with his face turned towards us, his hands joined on his breast. The keys, suspended from his left arm, shone brightly.

A King, standing before His Holiness, held aloft a banner on which was seen, sometimes one heart and sometimes two hands. Silence reigned through the assembly. "Angels," said the Pontiff, with a loud voice, "Courage! Our God has heard your prayers! Saberet has taken the Standard of Victory; follow him, Mellitus will be with you. Angels go forward! All the nations are expecting you! go tell them that Cæadwalla reposes under the roof of Him who is the Father of the faithful; and the City of the seven hills rejoices that it is so, because life will spring from the earth which covers the body and sceptre of Cæadwalla. Angels be one with me; I am your Father. I am nourished with the Bread of Immortality. Angels! you are my children, I would not desire for you a nourishment which would be unworthy of your nobility. Angels! prostrate yourselves in adoration; and receive the Bread of Life!"

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XIX.

The vast multitude, with one accord, fell on their knees: deep sobs were audible from all sides.

The twelve hundred monks, each one holding in his hand a golden cup, arose. The Pontiff, who had just addressed his people, also held a golden chalice; it was filled with consecrated Hosts; he, without diminishing its contents, filled from it the twelve hundred golden cups of the monks. Then, again, turning to the worshippers said, "Rise, and in the presence of God, let us sing the Credo!"

XX.

The stones of the pavement seemed to tremble under my feet; when, as with one voice, the twelve hundred monks sang the Credo! Then the Pontiff said in a loud voice, "Angels do you believe?" As with one shout from the whole multitude, the cry of faith arose, "Credo."—"Angels, do you believe as I believe?" and again the same response "Credo." "Angels let us adore our God and partake of the Bread of Life!"

XXI.

The vast congregation devoutly kneeling, the Pope gave the Bread of Life, first, to the king who bore the standard; Ethelbert, also, received; and there His Holiness and the twelve hundred monks gave Holy Communion to all, without distinction of rank, from the youngest to the oldest. And all, without exception, received the Bread of Life. But no: some little infants seeing their fathers and mothers receive the Bread of Life, opened their little mouths: and the ministers of the Lord made the sign of the Cross on their foreheads; the little ones smiled, and their mothers pressed them to their hearts in which

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they had just received their Lord. The whole concourse of people wept and prayed devoutly.

XXII.

All having partaken of Holy Communion, the Pontiff looking steadfastly at the king who held the banner, raising his voice, exclaimed, "Oh! king, happy art thou! My children let us offer to our God, a song of praise and thanksgiving. Let us sing the canticle of S. Ambrose and S. Augustine." He commenced: "Te Deum Laudamus!" and the twelve hundred monks, and all the men, drowning the voice of the women, continued the song of praise. The king wept for joy during this solemn chant. Then there reigned through the sacred edifice a silence which could be felt, the Pontiff remaining prostrate before the Altar; the people retired from the church saying: "This is, indeed, the day of the Lord!" The monks left in procession and disappeared!

The king, bowing before the Pontiff, said: "O! Thou who holdest the keys, who bindest and loosest, bless my people; send them apostles who will guide them in the Truth."—"Illustrious King," replied His Holiness: "What you have now witnessed will be realized: say with me this short prayer, 'Holy monks of Bangor, pray for my people!'" The king said three times, "Holy Monks of Bangor, pray for my people!" We also prayed to the same Holy Monks.

XXIII.

My companions wept. I said to one of them: He who holds the keys, desires to give us his blessing: let us advance a little. All followed me. I knelt at the feet of His Holiness, saying, "Holy Vicar of Christ, look on us, a band of poor labourers, if we can be of use, send us forth to work in the vineyard of the Lord." "Yes, my children," replied the Pontiff, "I have much need of

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labourers; you will become priests, you will preach the word, you will hear confessions; and you will distribute the Bread of Life to the people: you will sacrifice yourselves for this great nation. I bless you in the name of the Father, and of the Son, and of the Holy Ghost!"

The Pontiff and the two kings disappeared.

XXIV.

We, having been blessed by the Vicar of Christ, left this immense temple, or rather this angelic abode. An Angel attended us on the way to Tyburn. "Mellitus, the Bishop," said he, "sent me to you; you will follow me!" and after a few moments' silence, he added, "I am happy to accompany you." The Angel took another route; at the entrance of the new way, another Angel was waiting for us, he carried the banner which we had seen in the hands of the king: he said to us: "Take this standard and you will save souls!" It shone with a celestial brightness. "It is the sign of salvation," he added, "fear not"; and he placed it in the hand of the first angel, saying, "follow me." And we followed him.

XXV.

We saw before us a splendid palace. "Children of God and of the holy Church," said the first Angel: "This is the Palace of Palaces! but all human glory is as the flower of the field, the flower fades! but the word of the Lord endureth for ever. The Lord, by the strength of His arm, will gather together the little lambs which have wandered from the fold, and will place them in His bosom, and He Himself will carry the sheep that are with young and the feeble ones. On entering the palace, lift up your voices and loudly proclaim the Truth, speak boldly and fear not. Then ascend the hills and pass through the towns of Britain with confidence and say to the people

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everywhere, 'Behold your God.' These will be the words that you will say to them in the presence of the holy Angels; this will be your message on the mountains and in the valleys, in the towns and in the villages: 'Behold your God.'"

XXVI.

The inhabitants of the palace were expecting us. The king bowed before us, and reverently listened to us. Our salutation was according to the instruction of the Angel: "Behold your God." At the same time the Angel who had followed us, taking a consecrated Host from his bosom, shewing It to the king said: "Behold your God, the living Bread descended from heaven! Before venturing to partake of this Bread of Life, if your Majesty have guilt on your soul, it will be necessary for you to unburden your conscience to a priest of God." "Where is there a priest?" inquired the king. The Angel, presenting me, said, "Here is one." His Majesty, kneeling humbly, made his confession. On returning, he said, "Deo gratias." The Angel then presented the consecrated Host to me, saying, "Give it to the king," who, falling on his knees, received the Holy Communion with reverence and devotion. After a short time spent in recollection and thanksgiving, he gave utterance to these sublime words:

XXVII.

"Who is He? Who holds the ocean in the hollow of His Hand, and who weighs the Heavens in a balance? Who, by might of His power, sustains the universe? Is it not the all-powerful Lord God? Yet it is the same God who has pardoned me my sins, through the ministry of His priest; the same God who has given Himself to me as the food of my soul! It is the same God who created all things by the word of His power.

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Before Him all the nations are but as a drop of water in the balance; all the isles as a grain of dust. The trees of the forest, in the land of verdant hills, would not suffice to light the fire of His Altar, and all the cattle of Erin would be an unworthy offering to Him as a holocaust. All who dwell on the earth are as nothing before Him; yet they become worthy when united to Him in partaking of the Holy Eucharist."

XXVIII.

"Noble nation, I bless thee!" exclaimed the Angel; and placing the banner in my hand said, "I am Michael! Canterbury, Chichester, Winchester, York, Norwich, Lincoln, Dublin, Cork, will listen to your teaching. Go, publish the Catholic glories of Britain! Go, distribute the Bread of Life! Take this standard; the Lord sends it to you. It will save the world." And the Angel disappeared.

XXIX.

The first Angel, taking me by the hand, said: "Follow me, with thy companions." We left the palace, but had not proceeded far into the country when we met another Angel. He saluted us, saying: "I am the Angel of the nation of *Angels*." And the first Angel disappeared.

XXX.

After a short silence the Angel of the *Angels* thus spoke: "The Angles are *Angels*, said S. Gregory the Great; the world knows them not, but Rome loves them. The great King Ethelwulf, the conqueror of Okeley, returned thanks to God for the success of his arms. He, desiring to see Pope Leo, like Cæadwalla, made a pilgrimage to Rome, and he levied a tax on his subjects in order to pay to the Pope the tribute '*Rom-skeat*.' Eight of the Sea Kings and twenty *Jarls* (Earls)

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raised great persecutions, and caused many to be martyred. The churches and monasteries flowed with blood. The land of Wessex was fruitful in martyrs. Alfred the Great visited Rome and Charlemagne, the faithful friend of the Popes! Dunstan, Abbot of Glastonbury, received the confession of Edred, and other sons of St. Benoit were the confessors of the inhabitants of the towns and boroughs.

"Canute restored the institution of the tribute (Rom-Skeat), which had been suspended during the invasion of the Danes; and called it 'Peter's Pence.' A penny, of the currency of the time, was levied, annually, on each house, to the honour and glory of God. The festival of St. Peter, Prince of the Apostles, was the day on which this tribute was levied. Canute set out for Rome, with his pilgrim staff in his hand and a wallet on his shoulder." When the Angel had uttered these words he cried, "*Long* live the Master of the Angels!"

XXXI.

A mighty Monarch coming towards us, saluted us and said: "We are brethren, He who holds the keys is my Father;" then, casting his eyes on the ground, gave utterance to this prayer: "Angel of the Angles save my people; mayest thou ever watch over them! and then peace will flow as a river, and justice as the waves of the sea." The Angel replied: "Great King! cries of joy will be heard from all sides. Behold the Apostles, who will announce the glad tidings of the deliverance of your people: they will proclaim it to the ends of the earth; and all nations will exclaim, 'the Lord has redeemed the children of Britain.'"

XXXII.

After the departure of the king, we proceeded on our way; we met seven men, clothed in white.

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The Angel stopped them and said: "Follow me, as these six brethren do; like them, you will love the standard they bear; like them, yon will go through the towns and villages of these Isles of Honey; you will proclaim to the people the love, mercy and power of our God who died for them on the cross, rose again and who now is living in Heaven and on earth. In Heaven in the splendour of His Glory; and on earth, as the living Bread that nourishes his children unto everlasting life." They all replied: "Thy will be our will!" and embracing us said: "we are your brethren; He, who holds the keys, is our Father: each day, we offer, at the altar, the Bread, which, by the power of God, becomes the living Bread descended from Heaven, for the nourishment of men."

XXXIII.

The Angel then, addressing all, said, "Speak to the inhabitants of Bryt; that they turn from the error of their ways that they may have life. The wicked shall die in their iniquity; but I shall demand their blood of you, as being guilty of their loss, if you keep an unjust silence. Whereas, if you announce the truth to the impious man and he will not listen, nor turn from his wickedness, he shall die in his sins; but you, having warned him, will have saved your soul. Again, if the just man abandons the right way and commits iniquity and you warn him not, I will put a stumbling stone before him; and he shall fall again and he will die in his sin, and the memory of his justice shall be effaced: but of you will I demand his blood, if you have not reproved him. If on the contrary, you warn the just man that he fall not, and, because of your reproof, he continues to walk uprightly, he shall be saved; and your souls also shall be delivered from the account which should have been demanded of you, had you neglected to warn him."

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XXXIV.

The Angel had fulfilled his mission. We felt a desire to speak to him; but were unable to do so. We walked on in silence, until we came to a forest; where another Angel awaited us. "Fear not," said he: "obey the Angel, who was with you. Rejoice that you are in the land of Britain; and listen to what I shall foretell you. Babylon, Babylon, which is seated in the midst of the nations, and which is surrounded by strong walls, shall be reduced to dust. She has violated the sanctuary of the Lord; she has despised His ordinances, she has trodden them under foot, she has not walked in the way of my precepts: she will be ruined, great will be her fall! A third of her inhabitants shall die of the pestilence, and shall be consumed by famine; another third shall perish by the hand of the justice of God; and the third that will survive shall be miserably dispersed."

The Angel saluting us, disappeared. But we stood still, struck with astonishment.

XXXV.

After this we rested several days, in prayer and study, in order to prepare ourselves for our mission.

XXXVI.

Elfurtun called us. We unfurled our standard. The banners of St. Cuthbert of Durham, of St. John of Beverley, and of St. Wilfrid of Ripon, awaited us, at the head of an immense multitude. A Bishop, still young, was seated in a royal chariot, in the midst of his people. He rose, and taking from his breast a small box of silver, which contained a consecrated Host, he blessed us, "in the Name of the Father, and of the Son, and of the Holy Ghost."

Then addressing us, said: "The Hand of God Our Saviour is with you, conducting you to the

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midst of this noble people: speak to them of the Sacred Heart and then those among you who are priests will hear the confessions of this multitude; and will distribute to them the living Bread, for which they hunger." We remained a few moments in silence; when the Bishop, looking up to heaven, uttered this prayer; "Divine Hands of Our Saviour help us, Divine Hands of Our Saviour we thank You for sending us Your Apostles!" Then the multitude commenced to march, following the royal chariot and chanting the Canticle of Zachary. "*Benedictus Dominus Deus Israel.*" We walked on the right hand of the chariot. Soon we arrived at the entrance of a vast Church; when the Bishop, descending from his chariot, led us in: and the people followed.

As soon as the multitude had entered, the Bishop ascended the pulpit and announced that, during eight days, we should preach five times each day: at 8 a.m. to the children, at 10 a.m. to young girls, at 2 p.m. to women, at 4 p.m. to young men and at 8 p.m. to men: also, that we should hear confessions, for an hour, after each service; further, every day, from 5 a.m. to 8 a.m. we should offer the Holy Sacrifice of the Mass; and give Holy Communion.

The people retired in silence.

XXXVII.

The mission was like Heaven on earth; Our Lord took possession of the hearts of all, without exception.

XXXVIII.

At the conclusion of the mission, I thus addressed the congregation: "Noble people, sing of your happiness, let all hear these words of thanksgiving. 'My God! I render Thee thanks for thy mercy. Thou hast comforted me, in

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causing me to feel the effects of Thy loving kindness. I know, now, from happy experience, that my God is my Redeemer.

"'I shall, henceforth, feel entire confidence; and shall fear no evil, for Thou art with me. The Lord is my strength and my glory for ever; and he has become my salvation rejoicing, I shall draw waters from the living fountain: and full of joy and gratitude, will say: I, with those who, also, feel the effects of God's mercy, sing the praises of the Lord, and invoke His Holy Name. We shall publish, to the ends of the earth, the mercy and wisdom of the Inscrutable ways in which He has worked out our salvation, and remember always that His name is great and worthy of all your praises. Let us all, even the least amongst us, with our harps in our hands, chant hymns of praise to our Lord for He hath done great things for us!'"

Then I added "Mighty people of Britain, tell to the whole earth, what The Lord has done for you: tremble with joy; because the living Bread, the divine Host is in the midst of you, to protect you as it will protect you on the *Day of the Standard*, and watch over you, to crown you with glory!"

XXXIX.

From Elfertun, we went to Kanterbury, here we prostrated ourselves at the tomb of the Saint of England, the Saint of France and of Christianity, Thomas à Becket. It was here, that in one year, more than a hundred thousand pilgrims, repenting their sins, repeated the words of the Saint. "Would to God that the Church may be delivered, even at the cost of my blood!" And we, at this same tomb, repeated many times, "Would to God that the Church may be delivered, even at the cost of our lives."

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XL.

An aged man, seeing that we were deeply moved, begged of us to follow him; on our way, he said: "In the service of God, men need firmness; Henry IV. did not spare the Lollards, who would not recognize the invocation of Saints and who suppressed the sacraments; Henry punished them with fines and imprisonment, and enacted against those who relapsed, the penalty of death by fire.

"The first to suffer was the Apostate William Sautre, Chaplain of St. Osith of London. Henry protected the Church!

"In the service of God, strength and firmness are required; and the sovereign Master of the Isles of Honey will serve God, he will be firm, he will protect him who holds the keys. God have mercy on the soul of Henry IV!" And raising his head, the old man exclaimed: "It is in the reign of this Monarch, that we find the first example of capital punishment for the crime of heresy." We returned no answer. Astonished at our silence, he said: "I should like to relate to you some other facts, of which, perhaps, you are ignorant; and which, I believe, are the foundation of the glory of Bryt."

XLI.

"Henry VIII. took for his motto; 'He whom I defend is Master!' Bryt ought to say, 'He whom I uphold is Master!' Yes, this will be the motto; and he, who holds the keys, will reign as God wills him to reign."

XLII.

As we were travelling on the road to Rochester the old man suddenly stopped, and turning his eyes to heaven, he wept and cried out: "Justice, my God! this land is not guilty! It was the

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monarch, blinded by his passions, who sinned. Have compassion on Kent, O my God!" Then he continued his narrative: "In consequence of the rupture with the Pope, all peace was lost in England by Henry VIII., and the land was fertile in martyrs. The king threatened the Franciscans that he would have them drowned in the Thames, to which threat one of them, named Treyto, replied, 'We shall ever endeavour to do our duty, and we know that the way to heaven is as short by water as it is by land. It is of little importance to us by which way you send us there.' Many martyrs pray for England; two victims above us all, viz., John Fisher, the venerable bishop, who so often travelled along the road which we are now following, and Thomas More. Rochester, thy bishop, the Blessed John Fisher, prays for thee! London, the blessed Thomas More prays for thee! Bryt, thy martyrs pray for thee! Henry VIII. and Cromwell can no longer harm thee! They are in the depths of hell!"

Then, looking at us, he said: "Have you ever heard of Northumberland, of Gates and Palmer?" And without giving us time to reply, he added: "All three, before expiating their crimes, declared themselves catholics, and I believe they are now in Paradise. And Mary Stuart merits to be praised for her piety, her generosity, her love of justice, her pure life, and for the care and anxiety she displayed for the maintenance of the universities, and also for legislation and for commerce. Some accuse her of persecution; but those who do so are the partisans of those who persecuted the children of him who holds the keys. I am approaching the time when I must descend into the tomb; listen to me yet a little longer."

XLIII.

We continued the same route: "Rochester, Rochester! if thou knewest the happiness which

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is in store for thee?" cried our companion. "Edward Campian, thou who wert the blessed apostle of this land, from the height of heaven, where thou now art, take these apostles under thy protection!" After these words he said to us: "Come, courage, you remember the beautiful lines that Mary Stuart wrote to her sister. 'If it be my religion that is the stumbling block which my enemies wish to remove, I am ready, thanks be to God to bend my neck to the axe,' also the words with which she received the decision of the conspiracy: 'Walsingham, my religion is to me the great source of happiness, consolation and hope, and for it I am willing to shed my blood on the scaffold for its glory.' What courage! listen again to her on the eve of her death: 'The soul which would tremble at the sight of the scaffold would be unworthy of the joys of Heaven!' She urgently requested the assistance of a priest, but this favour, which is granted to the vilest of criminals, was cruelly refused to her She passed the rest of the day in prayer. In the evening she slept tranquilly for some hours: the rest of the night she spent in prayer. In the morning, retiring into her oratory, she partook of Holy Communion with the consecrated Host which Pius V. had sent to her for a case of necessity. At 8 a.m., the commissioners entered to conduct her to the scaffold. She followed them with a Majestic air, carrying in her hand a crucifix, saying 'In order to have Christ in the heart and that we may have the thought of Our Lord more deeply impressed on our heart, it is well to have Him under our eyes.' When she reached the scaffold the Hall of Judgment was all hung in black. She, protesting her innocence, declared that she died in the faith of her fathers, then she knelt and prayed; her prayer was for the Church in its affliction, for the conversion of England, and for the prosperity of Elizabeth. Then she meekly

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bowed her head and received the fatal blow. O! Mary Stuart, pray ever for Britain! And thou Elizabeth of whom Catherine said, 'This child, the offspring af an abominable marriage, has come into the world with the curse of God upon her: she cannot be otherwise than a terrible scourge to the Church.' Elizabeth! this prediction has been verified. Thou didst not deceive thine own age, any more than thou hast deceived posterity. Remain in hell beneath the most odious and vilest of hypocrites! Proud, jealous and cruel, thou art accursed. Mary Stuart is in glory, and thou for ever in hell!"

XLIV.

The venerable old man astonished us by the calmness and, at the same time, the force of his language. I asked his name. He replied: "I shall tell you that, later on."

After a frugal repast, we said our prayers: and, the next day, we set out again on our journey.

XLV.

As we went along, the old man asked us "if we had ever heard Father Garnet spoken of? who was judged and condemned to death on the mere shadow of conspiracy," and without waiting for our answer, he exclaimed "Holy Father, Holy Father pray for Ab-ben!" then he continued thus: "Jesuits have done much good everywhere; and, like our divine Saviour, they have, everywhere, been persecuted. Another *pretended* conspiracy was imputed to them; and many of them were again sent to the scaffold. To the glory of England! there were many holy martyrs. These holy victims prayed for Charles II., who, thanks to the watchful care of his brother, the Duke of York, received the Viaticum, from the hands of a Catholic priest. The holy martyrs prayed for Kent! The Duke of York, James II.,

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succeeded to his brother Charles. In his heart, he was a missionary, he confided the Colleges, to the care of the Jesuits.

"The Nuncio of the Pope made a public entrance into Windsor, in pontifical robes: this excited murmurings, James let them murmur! he caused his son, the Prince of Wales, James Edward his son, to be baptised in the Catholic Church; and the Pope was declared the Godfather of this young prince who was destined never to wear the crown." The old man wept and cried Usurpation!!! And after a moment's silence he added: "God has His own way; all will tend to the triumph of him who holds the keys: the descendants of those who were faithful in the days of Henry VIII.'s apostacy will be his stay; the queen of the waves will bear him across the ocean, to the ends of the earth; glory to Britain! how beautiful she is on the waters! It is Rome borne to the uttermost parts of the world.

"I see on her masts, the standard of the universe and the banner of the helping power of the Divine Hands of Our Saviour. How mighty are the sons of Britain! they will feed on the Bread of the strong, they will partake of the living Bread, the Holy Host; *Corpus Christi!* Britain can say, 'He whom I defend is Master of the faithful,' 'he whom I support is Master of religion,' Britain will say 'I defend and I support the Pope who is Master on Earth of Christ's Church.' Glory to God! Glory to Britain!"

XLVI.

The old man threw himself on his knees, and with his arms extended, prayed in silence. Then rising he saluted us, saying: "I am the aged man of Rochester. Go, carry the good tidings to Britain."

XLVII.

We were now no longer on the way to Rochester; under the charm of the old man's discourse

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we had paid little attention to the route, and thus had wandered out of the way, to which we were led back by a little child.

Arrived at Rochester, we sought, but sought in vain, for our aged friend.

Before attempting our Apostolic labours in Rochester, we judged that it would be wise to have published pamphlets which we could distribute among the inhabitants, of which the following is a *résumé :*

XLVIII.

The Harmony of Catholicism United to the Progress and needs of Modern Society.

The progress of our times does not require a more rational religion than is Catholicism, for these reasons. 1st. If religion were a *human theory*, then it might be necessary to have it modified, or replaced by a *religion of progress;* but the Catholic Church being of *divine authority* nothing ought, nor can, counterbalance its authority. What more rational than that the *limited reason of man* should bow to the *infallible reason of God ?*

2nd. The Catholic religion is the only *truly rational religion*, and rests on proofs firm *and irrevocable*. It is appropriate to all human needs, physical and moral, both for the individual wants and those of society, which can be said of no other religion.

3rd. Our age has no need for any other doctrine. Catholicism has given life to the world, which it could not have done had it not come from God. If it be divine, who dares to say that it is imperfect, and that man may venture to reform it according to his own ideas ?

4th. Without doubt, human passions would consider *that* religion rational which put no restraint upon them. But the true religion has not been

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given to man, to pander to his evil inclinations; but to give him strength to combat them. Catholicism is more able than is modern progress, to insure the temporal happiness of the family and of society, as well as to maintain peace among the nations. In a word, the Catholic religion supports the laws from a supernatural motive, by an eternal authority. Thus we see that the progress of civilization, founded only on human motive: can never possess the stability of the Church.

None of the modern revolutions has proved the power of "*the religion of progress*" to maintain tranquility in the state, nor temporal happiness in the family.

Before registering as incontestable progress, the social innovations which the world applauds: let us listen to the voice of experience. The most celebrated nations of antiquity perished, at the time in which their civilization was most advanced. What constitutes the happiness of a state, is the virtue of its people; the virtue which springs from the teaching of the Church.

Catholicism has civilized the most barbarous of nations. It, alone, can give true life to society. Oh! you who are at the head of the nations, try the effects of its teaching and of its sacraments, and you will form a model people. If education were more generally spread, the teaching of the Church would not become useless, it would be even more necessary. The whole of human learning can never supply the need of the human soul to be taught the eternal truth.

It is possible to possess a cultivated mind and the heart to remain perverse; now, the more knowledge a wicked man possesses, the more power will he have to do harm. It is a palpable fact that the instruction spread abroad amongst us has neither made us better nor happier than our ancestors. Again, there is a greater number of criminals among men who have some instruc-

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tion than among country peasants whose knowledge only extends to the catechism.

Material progress cannot supply the place of religion. It cannot abolish the rights of God and the obligations of the creature towards the Creator. It can give neither basis nor sanction to probity and justice, it cannot fortify a man in his struggles against his passions, it cannot assuage the secret sorrows of the heart, it can neither give present peace nor hold out a hope of future happiness, nor can it replace Catholicism in the labours for the material well-being of society. With regard to the industries of the country when deprived of the social influence of religion, what is seen? Is it not that each one, by over-reaching his neighbour, struggles to maintain the mastery? Some few masters amassing suddenly large fortunes, which are often as quickly lost? All this tends to irritate the passions, increase wants, and corrupt the morals. Then as to the working class, are not many of the agricultural districts deprived of the necessary labourers, while these, in hopes of obtaining better pay, flock to the centres of industries in such numbers that they become massed together in a manner that cannot fail to degrade and to pervert them? And thus crimes are multiplied, and also a great portion of the population is left without employment and without resource.

The Catholic Church is not opposed to industrial progress; although it teaches man to seek, before all things, the Kingdom of God and His justice; and not to employ *all his time* in seeking after material riches. The Church favours industries and is capable of developing them without these drawbacks. Under its influence, respect towards man guides all agreements; honesty is the basis of all contracts. The interest of the poor is watched over; machine work is not substituted for that which ought to be done

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by the hand of man, thus bringing want on many and driving them into the miseries of revolution. Catholicism is in harmony with the political needs of our time: it is a divine safeguard to *the prosperity, the honour, the reputation*, and the rights of the individual, of the family and of society: its influence is felt even among the criminals in the prisons.

The Church does not authorise slavery and despotism, it abolished slavery. The Holy See has renewed all the ancient bulls against the Slave Trade and against the detention of slaves. It has prepared slaves to receive the blessing of freedom; teaching the master to respect their slaves, as their fellow creatures and their brethren in Christ. Catholicism reprobates all tyranny and further teaches to all in authority, that there is a God above, who, sooner or later, will take vengeance on injustice and oppression. It does not disallow, absolutely, liberty of conscience nor practically civil tolerance when conjuncture renders it necessary. It has never taught that it is necessary to torture the conscience. It does not employ violence, but instructs and persuades: and has, always, repressed any bitter and indiscreet zeal. It was the civil governments which pursued heretics with torture and the stake.

The civil liberty of worship may be a need of circumstances; but as a theoretical principle, it is to be condemned, and the Church condemns it. This necessity did not exist in the normal state of society. Truth has the right to be more privileged than error and falsehood. If the civil liberty of worship and of teaching is necessary, on account of the numerous sects, it is not a good, it is the symptom of the death which undermines society, the symptom of a religious indifference. The Church cannot theoretically admit these liberties, she only politically consents to avoid greater evils.

The better is often the enemy of the good. If

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this were allowed, it would be giving to each one the right to choose his own belief; and thus destroy the unity of the Church, out of which there can be no salvation except to those who are in invincible ignorance. Catholicism patronizes the fine arts and literature: the artist has, in Rome, an enlightened protector; and there, he can find the most perfect models of all kinds. The Church inspires the conception of genius, by the sublimity of her doctrine and the majesty of her worship. She can present to him the aureola of the glories of the past; and she can claim all that is truly beautiful in art and literature. The mind of a Catholic who could compose works of genius, should he have the misfortune to neglect his religion, would deteriorate, in proportion as he alienated himself from the teaching and practice of the Church. All works of scepticism and immorality are prohibited; the doctrines of the Church purify and ennoble the mind of her authors: in principle and in practice she restrains the liberty of the press, because it is often a monstrous abuse, rather than a benefit, often more favourable to the propagation of error, than to that of truth.

The virtuous press cannot compete with the immoral. Good books never multiply in the same proportion as the bad. A free press is hurtful to religion and to morals, to the state and to society which it revolutionizes.

To condemn the absolute freedom of the press, is not a desire to enslave it; licence is an enemy to true liberty which is the power of acting rightly; licence is the abuse of liberty. The press ought to be free for good and powerless for evil: this is the aim of the Church, when she forbids any work to be published without ecclesiastical approval. It is not considered an infringement on commercial liberty to forbid the

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indiscriminate sale of poisonous substances. This prohibition is the safeguard of society.

Now, it is much more urgent to prevent a moral poison from being distilled by the press; since this is a question which affects religion and, thus, the well-being of the individual, of the family and of society.

Catholicism suffices for all human necessities, moral, intellectual, and material; it does not remedy all the evils which exist, because society does not avail itself of the counsel given. That a remedy may prove its efficacy the patient must make use of it. If the power of the Church does not produce more effect upon men, the reason in most cases is—1st. That revolutions have corrupted a great portion of this generation; the political upheavals have caused a deplorable forgetfulness of the truths of religion among the people. 2nd. Impiety, ignorance, and want of reflection have engendered indifference and a barren religionism. 3rd. The spirit of partisanship and the unjust opposition maintained by certain journals towards the clergy. Such deep wounds as these do not close suddenly, it requires active concurrence on the part of the civil authorities; and still more is it necessary and above all that all men should cry out daily, " Divine Hands of our Saviour help us ! "

FINIS.

A.M.D.G.

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